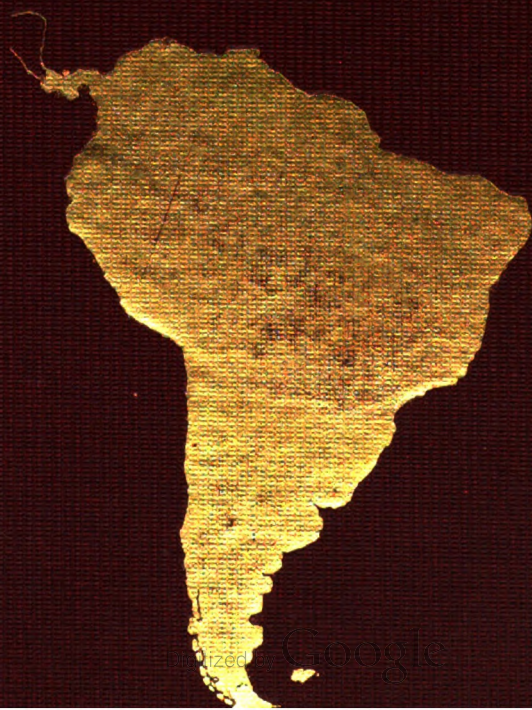

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SOUTH AMERICA





A great heap of maize or Indian Corn removed from the husks. Peggy McNairn is the little girl in the picture. Note the crosses of Indian Corn put by the Indians to keep away the evil spirits.

The Romance of the Urco Farm.

By the Rev. A. Stuart McNairn. INDIANA UNIVERSITY

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PART I.



ONCE upon a time, away in the Land of the Setting Sun, where the giant mountains climb out of the great ocean and stand on one another's shoulders to watch the sunset, there lived a king whose name was Rocca. This king reigned over a people who had made their home among those great mountains; a people hardy as the rocky pinnacles that the clouds came and dressed in snow, peaceful as the calm that dwelt in their mountain solitudes, and happy as the sunlight that filled their valleys—the gift of Inti, the giver of all good, whom they worshipped.

These people had no politics and only three laws, which accounts for their peace and happiness. These laws were: Ama Suhua—Thou shalt not steal; Ama Llulla—Thou shalt not lie; Ama Qquella—Thou shalt not be idle.

These laws were rigidly enforced and implicitly obeyed, with the result that the people were prosperous and happy, and poor there were none.

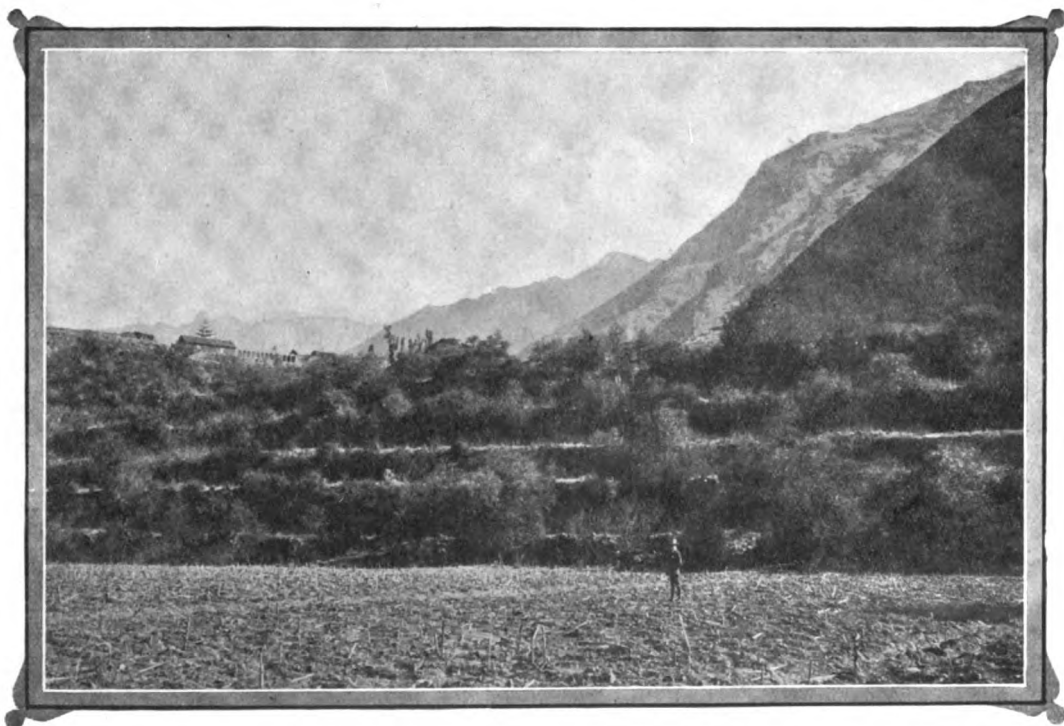
Strenuous workers were the people of that far-off time, and marvellous were the undertakings that they brought to perfection in the seclusion of their lofty mountain home. Just as no man was

allowed to be idle, so no part of their land was allowed to be unfruitful. The barren mountains were terraced to their very summits and forced to yield their scanty harvest of grain. Great reservoirs were built of beautifully hewn stone where the waters were conserved, and conducted for leagues and leagues in carefully constructed channels to irrigate the barren plains and rainless regions, so that the desert literally blossomed like the rose, and the wild mountain kingdom became a veritable garden. To-day, the traveller in that land gazes with wonder and

they whisper to one another of the surely coming dawn.

The King Rocca, of whom we speak, lived long before this disaster, and passed to his rest with no forebodings of the terrible fate that was to overtake his people.

Now Rocca had a great army, and among the generals was one of the royal blood whose name was Urco. In one of the fairest valleys of that fair land, where a beautiful river wound its way beneath the shadow of the great mountains, General Urco had made his home ; and here was born



View of the Urco Farm with the house in the distance.

awe on the marvellous monuments of engineering skill that remain, defying Time's destroying hand, to witness to the greatness of those old builders.

But the destroyer came, with heart hard as the gold he sought, bringing ruin and destruction in his train ; and over this fair kingdom the sun set in a mist of cruelty, treachery, and blood, and darkness deep and dense settled upon the people. But that is another story.

The old mountains still watch the sunset, but through the long hours of darkness

to him a little princess daughter whose beauty was so rare and so wonderful that he called her Ima-Sumac-T'ika, which means How Fair a Flower. And here in the seclusion of her mountain home the little princess lived with her parents, growing in beauty as she grew in years.

On a little grassy knoll at the foot of the mountain the old general built a house for his daughter, a little round house, with four doors facing north, south, east, and west. Close by, in a little hollow where a clear spring bubbled from the mountain

May, 1912.

"SOUTH AMERICA."

side, he built her a bath; and here the Neusta, as she was called, coming from her house each morning to greet the rising sun, used to bathe in the clear, cold water that found its way from the distant snows to the little rock-hewn pool.

Now the king of the land—the Inca Rocca—had two sons, handsome, brave youths; and it came to pass that as the king journeyed to his summer palace at Yucay, he had to pass by the home of General Urco. Here the two young princes met the beautiful Ima-Sumac, and promptly fell in love with her. Each became a suitor for the hand of

long dry season his fields and gardens, his beautiful terraced grounds that with infinite labour he had had cut from the mountain sides, lay parched and dry, withered and burnt under the fierce rays of a vertical sun. The one thing lacking was water.

Here then was a task worthy of him who would cull the fairest flower of that valley; let him bring water to the parched fields of Urco. He who should first accomplish this great work would win the hand of the Princess Ima-Sumac.

Forth went the young princes afire with zeal, each determined that he should be the



Group of Indian workers on the Urco Farm, Mr. Sears in the background.

the Neusta, and, however much the old general might desire to see his daughter wedded to a son of the Inca, it placed him in a very awkward dilemma, as it was obviously impossible that both could have her; nor did he wish to offend either.

The two young men were utterly enslaved by their love for the princess, and neither would yield his claim to her hand. The old general was therefore forced to adopt means that would settle the question without committing himself to one or the other. He who would have his daughter must win her.

Beautiful though his home was, it had ever suffered from the lack of water. During the

first to complete the task assigned and gain the coveted prize. Each called to his aid thousands of retainers, and set them to the great undertaking, himself personally supervising the work.

But each chose a different source from which to bring the precious water. One, following the course of a mountain torrent that came tumbling down a lovely gorge to join the great river, dammed this stream at a point about two leagues from the home of Urco, and cutting a channel on the sheer face of the mountain, in places through the living rock, he brought a beautiful stream of crystal water to the very door of his loved one's home.



Rev. A. Stuart McNairn, the author of this article.

The other, more ambitious and more daring, scaled the mountain itself, up, up, till he reached the barren rocks that shoot their lightning-splintered pinnacles far beyond the clouds, and which clothe their jagged sides, where no green thing will grow, with dazzling robes of snow. There at the very foot of the snowy cliffs he found a lone lake that received the icy waters of the melting snows, and here he began his work.

He enlarged this lake and built walls round it to conserve the water. He made a sluice gate in the encircling wall; and then he cut a channel through the flinty rocks, down from the snows, across the bleak *punas* to the very edge of the mountain, where he could have dropped a stone in the grounds of Urco, far, far below. Sheer down the face of the mountain he cut his channel, and brought his water in a magnificent cascade, nearly two thousand feet high, and white as the snows that gave it birth, to the thirsty grounds of Urco.

Alas, for the brave heart that had dared so much and accomplished so nobly to win his bride. He came only to find he was too late; his rival, who had chosen the easier, though still difficult, task had forestalled him, and according to the conditions of the contest, stood the accepted suitor for the hand of the Neusta.

The young prince, however, could not reconcile himself to his loss, and sought to gain by force what he had lost in the more peaceful contest. He summoned his troops and challenged his brother to battle, hoping thus to wrest the object of his affection from his successful rival. But it was not to be. Several bloody battles were fought and many were the slain; and, finally, the brave young prince himself fell, a victim to his hopeless love; and so the struggle ended.

Here history becomes so intertwined with legend that it is difficult to distinguish the one from the other. We are told that the beautiful Ima-Sumac married the successful prince and lived happily, the only shadow that darkened their lives being the tragic fate of the unhappy young brother who ventured so much to win her love.

But if you ask the Indian, who to-day doffs his broad-brimmed hat as he passes the ruins of the Neusta's house and bath, why he does so, he will tell you a different story from that. He will tell you how Ima-Sumac loved the young prince who was unsuccessful, how she longed that he might be the first to bring the water according to her father's behest, and how, broken-hearted because of his failure and his tragic death, she could not contemplate marriage with the successful rival whom she did not love. So one morning as she threw open the eastern door of her little house and greeted her lord the Sun, she prayed that he would deliver her from her sorrow and the distasteful union that awaited her; then she wended her way to the rock-hewn bath and plunged in its cold waters, and there Inti had compassion on her and changed her into a great rock, that she might remain true to the memory of her dead lover.

So runs the tale told in hushed tones by the simple Indian to-day; and, hat in hand, he will point you to the spot where the Neusta still abides, held by powerful spirits in the enchantment of the rock. And as we descend from the ruins of the little round house where the unfortunate princess dwelt, sure enough, there in a hollow at the foot of the grassy knoll lies a great rock where the remains of the bath can still be seen. Loving hands have encircled it with walls, and little stone cells have been built all around it, where the sad and unfortunate were wont to come and pray to the Spirit of the Neusta that dwells in the stone. And even to this day

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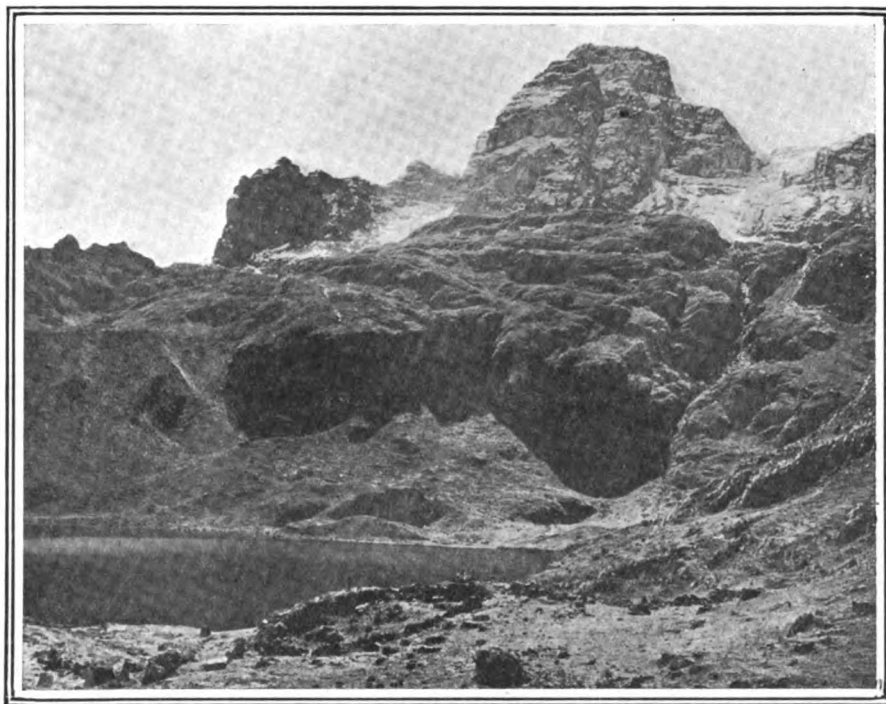
the Indians bring their little offerings to the shrine ; and their seers and diviners, when consulted about the future, come to the rock to invoke the Spirit of the Neusta to guide them in their prognostications.

"All this was in the olden time, long ago, and long ago."

* * * * *

The old General Urco has long gone to his rest. The Inca and his sons sleep in their rock-hewn tombs in the lone recesses of the

works behind them. The great terraces, monuments to the old general's skill, still rise from the river, tier above tier, with their broad acres of golden grain. The stream of water from the distant torrent still flows along the mountain side, bringing life and fruitfulness to the thirsty ground ; and the lone lake beneath the snows still pours its sparkling cascade over the mountain face to the hot plain below—lasting monuments to the energy of the unfortunate young princes, whose labour of love has made the



The Lake on the Mountain from which one of the young princes brought the water.

great mountains, and the stranger dwells in their land.

But the mountains are still the same, gazing ever to the sunset, dreaming of the days that are gone, and waiting for the coming dawn. Under their shadow the river still flows on its way to the distant forest land ; and Nature is the same to-day as when Ima-Sumac roamed the valley, the fairest of the fair.

The figures that moved in those scenes so long ago, that lived, and loved, and died, have passed away, but they have left their

farm, which still bears the old general's name, the most fruitful and valuable in all the valley to-day.

Perhaps the long-looked-for dawn is breaking, and a better sun than Inti is about to rise in the dark hearts of that land. In the mysterious providence of God, the possessions of the old Inca warrior, together with the works of the young princes, have passed into the hands of the Missionaries of the Cross ; and in yonder valleys, where Ima-Sumac-T'ica—the Flower so Beautiful—once bloomed, will yet bloom the fairer

flowers of Purity, Holiness, and Truth ; for the long-talked-of Inca-Farm Scheme has at last come to fruition, and the lordly lands of Urco are to-day being ploughed for Christ.

PART II.

And truly these are lordly lands. On a bold bluff that shoots across the valley almost cutting it in two, stands the old farm house. From this point one descends a series of great terraces to the *pampa*, or flat

To reach the *punas*, or high pasture lands, one may, if he has the agility of a mountain goat or an Indian shepherd, scale the face of the precipice where the white cascade comes tumbling down ; or he may take the longer but easier mule track that zig-zags far along the mountain side, and after hours of steady climbing emerges on the little plateau where the stream from the distant lake makes its final plunge into space. From here one can look sheer down on the farm buildings two thousand feet below, shrunk to the size of a little doll's house. Here one can mark the majestic sweep of



The Old Lame Shepherd on the high uplands of the Urco Farm.

land, lying along the river. This extends about two miles along the river front, giving, with the terraces, an area approximating 1,000 acres of corn and meadow land. All this is beautifully watered by the two streams that we owe to the labours of the love-lorn princes, and already, in spite of the primitive methods of farming in vogue among these people, produces a rich harvest of maize. With the improved methods that will now be introduced, these broad lands should yield a truly magnificent crop of the valuable Indian corn.

the river as it swings round the bluff on which the farm stands, and note in all their extent the broad flat lands, yellow with their crop of Indian corn, or green where the cattle graze knee-deep in the long, lush, river grass.

But we have not reached the *punas* yet. Excelsior is still the cry. So, mounting once more, we set our faces to the snows. The trail lies first through a forest of low scrub that here covers the mountain side, till, as we climb ever higher, that too is left behind, and only the long mountain

grass sweeps the narrow path. Only a sheep track is this, not more than six inches wide in parts, and if you are troubled with nerves you had better dismount, for in places a false step would send horse and rider hurtling down to the almost unfathomable depths below. Gloomy ravines are these, to whose profound depths the sun rarely penetrates; clothed with dense forest growth in their lower recesses, out of which emerges a series of great perpendicular cliffs that rise one above the other like a giant staircase to the far rocky pinnacles with their cap of glittering snow.

Finally we emerge on the great *puna* itself, where thousands of sheep and cattle might find pasture. Here the old lame shepherd has his lonely hut, and here he watches over his flock, waging continual warfare with the mountain puma that plays such havoc with the lambs. His good wife has prepared for our coming, and a pot of steaming *chupe*, and a dish of smoking potatoes are welcome indeed to appetites sharpened by the keen mountain air.

What a panorama lies unrolled before us as we sit there on the ground outside the little Indian hut; what a vista of rolling *punas*; of mountains piled on mountains lost in the blue distance; of glittering snow peaks piercing far above the clouds that hang like wisps of white wool along their lower slopes; of fair valleys with the great river winding in serpentine curves through fields of yellow maize, away to swell the mighty Amazon in the dark forest lands of Brazil. With a sigh that utters the unsatisfied longing that such scenes of grandeur and beauty ever bring to one, we turn and dip our nose in the plate of steaming *chupe* that our good Indian host is pressing upon us. Spoons, knives, and forks are unknown luxuries in these wilds, and how delightful it is to be rid of them for a space.

But we must on. The sun is working westward; the sheep have been counted and let loose again on the mountain. Taking

leave of our kind hosts, we mount and retrace our steps along the trail by which we have come.

How one longs to be able to speak to those poor Indians in their own tongue, and tell them of the One whose we are and whom we serve. That, however, will come later; now all has to be done through an interpreter.

A stiff climb from this point brings one to the old Inca lake, whence the unsuccessful suitor for the hand of Ima-Sumac brought the water to the grounds of Urco. A clear, still pool it is, lying dark and deep beneath the shadow of the rocky, snow-clad ridge that divides this *puna* of Ccan-ccan from the neighbouring *puna* of Huamanchoc. The walls that the young prince built still exist, with the sluice-gate to regulate the flow of water, all together forming a valuable asset to the farm.



The Old Farm House, now needing re-building.

Over the great ridge that lies behind the lake, one may at times pass to the farther *puna* of Huamanchoc.

Generally, however, the snow is too deep and the pass is closed; in which case, one has to make a long *détour* which occupies several hours, and brings one to the *puna* by way of a wild glen down which tumbles a

brawling torrent from the snow-fields above. On this *puna* flocks of alpacas and llamas graze, cropping the scanty grass that grows at the very foot of the snows.

The scenery here is wild and grand in the extreme, the dark glen framing in heavy green the glittering snow-fields and blue glaciers beyond. And here in the solitude of this wild glen, at a height almost equal to that of the summit of Mont Blanc, is a little cluster of Indian huts where the Pacocheras* have their home. Ignorant of the great world beyond, they pass their quiet lives here tending the flocks of alpacas, and drawing a scanty livelihood from the barren hill-side. Bright, contented, and happy, they seem, in spite of their wild surroundings,

* The Indian women who tend the flocks of Pacochos, or alpacas.

unspoiled by contact with a corrupt civilization and degraded religion : virgin soil in which to plant the good seed of the Gospel.

Descending from this *puna* and ascending on the opposite side of the valley, we reach the third of the great *punas* belonging to the farm, the *puna* of Yanahuaylla. This is a farm in itself, extensive, varied, and rich. Maize, wheat, barley, and potatoes all thrive at their respective altitudes, and beyond all stretch the great pastures capable of supporting innumerable sheep, cattle, and alpacas.

waters from the distant snows to quicken the parched lands of Urco, a better love has brought the water, of which if a man drink he shall never thirst, even the river of the Water of Life which proceedeth out of the throne of God and of the Lamb.

* * * * *

Will you who have read this little story of the Inca farm become a co-worker in it, and by your definite and persevering prayers, so lay hold upon God for blessing, that from this centre in the mountain heart of

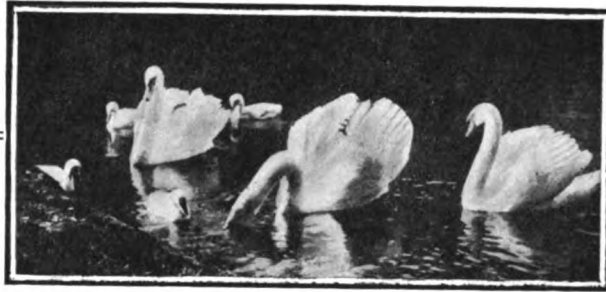


A flock of Alpacas on the high punas or uplands of the Urco Farm.

Such is a very meagre account of the farm of Urco, the legacy of the old Inca general and the young princes to modern missions. Many are the hands through which it has passed since the days when the old sun-worshipper built the little round house for his daughter Ima-Sumac ; and dark has been the night that has settled over the land of the Children of the Sun. But the dawn is breaking ; the grim old mountains are catching the first streaks of the coming day ; and where the young princes, because of their great love, brought the life-giving

the land of the Incas, veritable streams of life may flow forth for the healing and quickening of this poor down-trodden race ?

This farm is now the property of the E.U.S.A. and is being developed with a view to the evangelisation of the Inca Indians. Families of these people are being encouraged to settle on the Farm, and by means of School and Orphanage it is proposed to gather in the little ones and bring them up in the knowledge of our Lord and Saviour Jesus Christ. But the necessary buildings, without which we cannot commence this great work, are lacking, and we earnestly appeal for funds for their erection. Who will help us ?—EDITOR.



Unto What Purpose Is This Waste?

King David longed—

"And oh! that one would give me now to drink
Of water from the Well of Bethlehem
Which is beside the Gate."

Then three of David's mighty men broke through
The host of Philistines and gained the well
And drew the longed-for water and returned,
And took and brought it to their lord, the King.
Yet David would not drink thereof, but poured
It out an offering unto David's Lord—
This priceless water, brought him at risk
Of these men's lives, *was wasted*, do you say?

King Jesus longed—

And from His dying lips brokelforth the cry—
"I thirst," and someone ran and filled a sponge
With vinegar, and put it on a reed and gave to Him.
This happened long ago,
But still that yearning, still that deep desire,
That thirst for souls for whom He gave His life
Remains unsatisfied. Hark! still He cries.
And some who love Him unto death go forth
To tell to those who've never heard His name
Of His great love—for Him they love to die.
These earnest lives, laid as an offering
At His dear feet, *are wasted*, do you say?

Before His death,—

When Jesus was in Bethany, they made
A feast, and Martha served, but Lazarus
Was one of them that sat at meat with Him.
Then Mary took an alabaster box
Of very precious ointment, and outpoured
It on His feet, so that the house was filled
With fragrance of her costly gift of love.
But some had indignation in themselves
And said—"Unto what purpose is this waste?"
This costly spikenard, poured upon His feet
Who died for us, *was wasted*, do you say?

After His death,

When Jesus was in Galilee—before
He bade farewell to His true followers
A last command He gave—
"Go ye," He said,
"To all the world, and preach to every one
The Gospel of My love, and lo! I will
Be with you always, even to the end."
And if, in meek obedience to His word,
Some go, whose lives seem full of promise fair,
And lose their health, or die in martyrdom,
Who might have lived for long, in peace, at home,
When He returns one day, those lives of theirs,
Lost for His sake, *were wasted*, will He say?

MAUD PITTOCK, *Missionary Herald*.





Editor—Rev. J. GREGORY MANTLE.
All Editorial Communications to be addressed
to Editor, "South America," 8 & 9, Essex
Street, Strand, London, W.C.

THE issue of the first number of a new Illustrated Magazine is always a matter of considerable solicitude, alike to Editor, printer, and en-
Number One
Volume One. graver. Everyone is desirous that the new venture should make a favourable impression, and all do their best. We happen to know, that in this instance, we have in co-operation with us those who take a pride in their work, and love to see it turned out well. A first number rarely realizes the high ideal of the Editor. "Very good for a *first* number," is often the critic's summary of many a number one, of volume one.

SUPPOSE, in addition to the ordinary difficulties of a first number, there are extraordinary ones, such as
Edited Four
Thousand
Miles away. editing the magazine three or four thousand miles away. Cabling is out of the question, and all the Editor can do is to repose absolute confidence in his sub-editor and printer. These Editorial Notes are being written in New York. They will probably be corrected for press in Toronto. But everyone is certain to do their utmost to make this first number a credit to all who are concerned in its production.

OUR readers will be the first to admit that we have spared no thought or pains to make the magazine worthy of the great missionary enterprise in which it proposes to play a conspicuous part. The design on the cover will, we believe, prove both attractive and suggestive.

We are issuing a twenty thousand edition of this first number, and we want every copy to get into circulation. By this means thousands of people who have scarcely ever thought of South America will see the beckoning finger of God saying: "There is the Continent of Opportunity." "Behold I have set before thee an open door and no man can shut it."

WE desire, in this first number, to recognise in the most emphatic manner possible the eternal truth of that Word of God: "Except the Lord build the house, they labour in vain that build it." What is the use of building for time! We are hastening to the great testing day, when every man's work will be tried by fire. To build with destructible materials such as "wood, hay, and stubble," is the greatest possible folly. We want every issue of *South America* to leave its mark upon those who read it, provoking to intenser activity those who are already in earnest, and awaking from the sleep of apathy and ignorance those who have little or no interest in Christ's redemptive plan and passion.

BEFORE Smeaton built his famous lighthouse on the Eddystone Rock at Plymouth, there stood for a short time on the Rock a lighthouse, erected by a man named Winstanley. It was a fantastic structure, erected in a spirit so proud, that when the stability of the building was challenged, Winstanley said, "I only hope I may be in it in the worst storm that ever blew." He had his wish sooner than he expected, and after a terrible night of storm, nothing remained in the morning but the wreckage of the lighthouse. The architect, and other men who were with him, perished in that awful night.

SMEATON'S lighthouse, which followed, was built in a different spirit. It was rebuilt on the Hoe at Plymouth, when it had served its purpose on the Rock, where it stands to-day. If you climb into the lantern you will still find in large letters the words, "Except the Lord build the house, they labour in vain that build it." The builder realized that even a lighthouse could not be built aright unless it was erected in dependence upon God.

* * * * *

There is a story which relates to its construction, which I must pass on to my readers. One night, when "Thank God the building was only half it Stands!" finished, a storm, like that which destroyed Winstanley's lighthouse, swept over the Eddystone Rock. Smeaton was naturally concerned as to the safety of his partly-built structure. He rose while it was yet dark, and, accompanied by a friend, anxiously awaited the dawning of the day. It was for some time too dark to see anything across those fifteen miles of storm-tossed waters. But at daybreak he saw, by the aid of his powerful telescope, a great column of spray dashing skywards. It was followed by another and yet another. He knew that those columns of spray meant the existence of a resisting force, and with a sigh of infinite relief he said to his friend, "Thank God it stands! Thank God it stands!" Shall we be able to say that when the fire tries all our work?

* * * * *

In the March number of the *Overcomer* I have just been reading a remarkable address on Prayer. The effectual, fervent prayer of a man of rectified life "availeth much in its working." The emphasis, in this address, is on the "working." The contention of the speaker is that most prayers are not "working" prayers. Nothing is accomplished by them. They are not charged with dynamic or driving power. This is the kind of prayer force that is needed behind the Evangelical Union of South America. We want to record, month by month, that things are being done, and not simply prayed about.

No one can have even the faintest knowledge of South America without feeling that if ever there was a field upon which this mighty dynamic needed to be focussed, that is the field. Things are happening, under the guise of religion, which we dare not print. What wonder then that tens of thousands have broken away from a Romanism that is rotten to the core, and have plunged into agnosticism and atheism! What avails prayer for South America unless it is prayer that works; prayer that beats back the powers of darkness; prayer that "binds" the awful, malicious, destructive power of Satan, and proves alike to devils and to men that Jesus, the Conqueror, reigns?

* * * * *

By all the means in our power we must dispel the colossal ignorance which prevails regarding South America. It is no light task, but the very difficulty of it should brace us for the undertaking. Ignorance is weakness, knowledge is power. Dr. G. Campbell Morgan has recently preached one of his South American missionary sermons from the text, "Where there is no vision the people go to pieces." How best can we instruct and inform those who could not at present answer the most elementary questions regarding The Continent of Opportunity?

* * * * *

THERE are many ways in which we propose to do this. We intend to have our own Missionary Study Class in these pages. We propose to give a prize of five shillings every month to the one who sends us the best paragraph on South America. This is, of course, to encourage reading and research in the history of the Continent. We begin in this number our Children's page, for we must win the eye, ear, and heart of the children. Will the parents and teachers who read *South America* be kind enough to call the attention of the children to this fact. We shall gladly welcome any criticisms and suggestions, and all such should be addressed to Editor, *South America*, 8 and 9, Essex Street, Strand, London, W.C.

Our E.U.S.A. Prayer Circles

THE genesis of things is always interesting. The tiny mustard seed becomes a large plant, the small acorn the huge oak tree. But the marvels of nature are always exceeded by the marvels of the Spiritual World. How often, if we could see from God's point of view, should we behold the small church prayer meeting the central power house of all its effective machinery.

Our newly organized work in South America will have much more elaborate machinery than formerly, its Board of Directors has on it some men whose names are household words in the religious world, but they all realise as never before the immense necessity and value of prayer and of the prayer circles.

The Brazil portion of our work really owes its existence to the banding together of four friends into a prayer circle—three of whom became missionaries in the field. Years ago a servant lassie in Toronto, Canada, read a simply written paper on "The Needs of South America," to a small group of Christian Endeavourers, which resulted, not only in permanent interest in South America, but in the sending forth from that city of the first missionary. Later on, by a chain of simple circumstances, first Keswick, and then Liverpool, were swept into that prayer circle. Since then, by the contact of sympathy and enthusiasm, other hearts have been won in for prayer, so that to-day there are over eighty prayer circles on behalf of South America.

This page is henceforth to be devoted to the interests of such prayer circles. Information likely to stimulate and encourage prayer will be printed here, and answers to prayer on behalf of the South America mission field will gladly be recorded. Go to South America if you can; Give for the work you will, if you are concerned with its appalling needs and claims; PRAY you may, yea, PRAY you must, if the money spent, the Word preached, and the work prosecuted, is to be of eternal worth. Your gifts may touch a few, your prayers will touch more. Money is well nigh omnipotent

when used for God, but unless backed by the omnipotence won at the mercy seat is too often wholly impotent.

Why not form a Prayer Circle

on behalf of South America in your home, or in your church? This page will keep your mind illumined, and its suggestions turned to prayer, will always keep your heart warm, and your will energized. There is no larger sphere of Christian Service in the whole Church of God than that of supplication and intercession. The priests of the Old Covenant, who sacrificed in the outer court, were essential to the economy of law; the priests who offered incense on the golden altar, were really of greater importance to the service and worship of God, but on the High Priest of the inner sanctuary, with his intercession at the mercy seat, depended the effective virtue of the whole ritual. Givers we badly need, missionaries are essential, but the E.U.S.A. Board, together with its missionaries, secretaries, workers, and friends, all realise that PRAYER WE MUST HAVE.

If you would form a Prayer Circle in your neighbourhood, please apply to the Secretary for particulars.

W. G. P.

Our E.U.S.A. Prayer Hour.

We have instituted in the office of the E.U.S.A., a time of prayer for all our comrades on the field and fellow - helpers at home. At noon each day, whatever business may engross us at that hour, we put it aside, and give ourselves to prayer. We want our friends to join us in this exercise.



Bible Work in Brazil.

An Interview with Mr. Sydney W. Smith.

"The humble efforts of our colporteurs have been richly blessed during the past month (December). The net result forms a record in the history of our mission, over 1100 copies having been sold: of these 101 are

"Well, that is the beauty of Bible work. You do not need to wait till you are proficient in the language before you can do anything. I landed in Brazil without any knowledge of Portuguese, but in six weeks time I plucked up courage to sally forth with the Scriptures and sold my first book. It was not always a drawback not to know what people said. When my overtures produced only *words* I waited till they had finished, said *Não comprehendo* (I do not understand), and renewed my offer! People soon came to see that I was there for business! It should be added, that in the more travelled parts of Argentina and Brazil, foreigners are so numerous that it excites little surprise to find one unable to converse in the language of the country."

"How long was it before you could use the language for yourself?"

"Not very long. You see I was living in daily and hourly contact with the people. Of course I was studying at the same time, and so learned to detect and avoid the errors made by the uneducated people I met. When I had been at work about six months we fell in with one of those little groups of believers

that here and there gladden the heart of the travelling evangelist in Brazil. Many of these are the fruit of Bible circulation. We held meetings together for a week, and a revival followed, and several conversions took place. Such was my introduction to preaching in Portuguese. The simple Christians were greatly cheered, and offered to support me for a year, or failing that, for six months, if I would but stay among them and continue to preach. But this I could not do."

"I suppose the conditions of life in Brazil are very different from anything you have known before?"

"Yes, indeed. The country is so vast, and the roads are frequently very bad. The weather is much warmer than in England, and the distances to be covered between one



Mr. Sydney W. Smith.

Bibles, 407 New Testaments, and 606 Gospels. In addition to these 181 books or portions were given away, but generally speaking we believe that a book *sold* is of much more value and promise to the possessor than a book given."

With the foregoing words of Mr. Glass in mind, we decided to secure an interview with Mr. Sydney Smith, with a view to laying before our readers some facts concerning this phase of missionary work in Brazil.

"Yes, I have had some experience of colportage" said Mr. Smith. "I was engaged in it for more than a year, and was able to canvass nearly all the railways in the State of São Paulo."

"Would you mind telling me when you began? You have of course had considerable experience of colportage work?"

small town and another are often long. At times I have tramped the whole day without food, simply because there were no houses where one could obtain it. In these out-of-the-way districts money is often scarce, and we frequently had recourse to barter. In return for a Gospel or a New Testament we have received eggs, chickens, beans, or fruit, and so the needs of both parties were met. We usually rose about six o'clock. Brazilians have only two meals in the day, one about ten in the morning, before the great heat of the day, and the other about five in the afternoon. Coffee with sugar and without milk is taken morning, noon, and night. When one gets used to it this two-meal system adapts itself well to business, one's time being less broken than with us."

"Did you ever meet with any sympathy from a priest, Mr. Smith?"

"In all my wanderings I only recall one instance where the priest did not take up a position against our Bibles. That was in a country town in the interior of Brazil. I came to a better-class house, and clapping my hands in the usual way, entered, what proved to be, the drawing-room. Seeing a lady seated on a hammock, I saluted her respectfully and offered for sale my best book—a Bible bound in morocco. 'Is it a Protestant Bible?' she asked. 'No, madam, it is Evangelical.' (We make this distinction because of the gross ideas associated in the people's minds with the term *Protestant*, to which the priests attach all that is wrong and repulsive). 'Evangelical, is it? There must be something wrong about it.' By way of answer I turned to the third Gospel and read the *Magnificat*. 'Give me the book for a minute,' said the lady, and walked out of the room. In about a quarter of an hour she returned. 'I have asked the priest about the Bible,' she said (I had heard her messenger hurrying out of the house); 'he says it is Protestant, but very good. I will buy it.'"

"If the priests' religion is anti-Biblical are not their morals anti-Christian?"

"I have never set myself to ferret out

scandals, though one has only to live in the country, or watch the daily press, to know that they abound. But I have come across two or three towns where there was no priest, the people having driven the last one out for flagrant immorality."

"Do the Bishops take no action?"

"Yes, if a man misconducts himself in one parish, so that there is a general complaint, the Bishop will sometimes transfer him to another parish, where, of course, he finds fresh fields and pastures new. Suspension or deprivation is seldom resorted to, except where, as occasionally happens, the priest has, under the pressure of public



Brazilian basket maker with a charm round his neck.

opinion or his own conscience, married one of his victims."

"Is Bible work worth while?"

"Let me tell you of one town which I canvassed with a companion for a week. We began work on a Monday and in a few days disposed of a huge box of books. When Sunday came round the priest fulminated against us and our wares. He said the Bibles were false from cover to cover, and excommunicated us and all others who retained them. 'Bring them to me,' he cried, 'and I will burn them.'"

"That being so it was perhaps not very prudent of my companion to offer a Bible to

his reverence early the next morning as we were leaving the town. As was to be expected, the priest flew into a rage, and seizing the book he threw it up on to the roof of a house, and then rushed at the colporteur with his umbrella. We passed on, but the affair, as we afterwards heard, did not end there. A magistrate in the town had witnessed the whole scene from his house. He issued a summons against the assailant, and had him heavily fined. Feeling in the

town ran high, and the cause of Rome was discredited.

"Some months later the Presbyterian Church, not knowing what had taken place, sent a Christian worker to that town. Imagine his surprise and that of his newly-married wife, to find themselves met at the railway station with a brass band, and conducted to a public reception, followed by a banquet with toasts in their honour! The Bible had assuredly prepared their way."

Our Prize Paragraph.

Christ on the Frontier.

When the traveller reaches the chief point in the boundary line between Chili and Argentina, he finds a magnificent statue of Christ. For years there was intermittent warfare and unrest, but at last a settlement as to the exact limits of each country was reached. Then came the question of how this new boundary should be marked. Fortresses would have to be numerous and expensive. A happy inspiration came to one man of eminence. Why should not a statue of Christ guard the frontier? So it came about that, with general consent, a marble figure of the Saviour was placed where no quarrel need now break out. What a blessed thing it would be if nations, cities, towns, homes realised the unseen Christ as "guarding the frontier"!

• • • • •

How He got rid of His Wrinkles.

One interesting case, says a missionary in Brazil, was that of old Sr. Thomaz, the shoemaker. For a long time he had been the victim of the morphine habit. When we arrived in Catalao it was a surprise to us to meet such a wizened, frail old man, and to hear he was a member of the Church. Such a hold had this vice upon him that he could no longer sleep at nights without his drug; his hands were so shaky that shoe-making was a thing of the past; his memory was gone, prayer was an impossibility, and all the joy and assurance of his Christian experience had departed. With tears in his

eyes, he told us of his slavery, and sought our advice. The tempter suggested that this was a hopeless case, but the Lord gave faith to believe, and there and then he gave himself up to the Lion of Judah, who can break every chain. Two months later, when passing through Catalao on our return journey, we found old Thomaz happy and bright, the wrinkles gone, his cheeks fatter, and with his faith firm in Jesus, working away once more at his trade, victorious over his old vice by the power of the indwelling Spirit.

• • • • •

The Effect of a Gospel Song.

They were curious to know what was in the little box I carried, says this worker in Brazil, so, opening it and bringing forth my concertina, we started to sing, "Oh, think of the home over there." The effect was startling. Immediately one of the members of the Church broke out in a flood of tears. I was astonished at first, and then recognised the hand of God, and resolved to keep out of the way and let the Spirit of God have His way. We said nothing to the man, and he went quietly away, and in the solitude of his heart put the matter right with God of which the Spirit had convicted him, and he returned with a smile of victory on his face. Incidentally, we learned later that his sin was enmity with another brother and the guarding of hatred in his heart against him.

The sum of Five Shillings will be sent each month to the one who sends us the best paragraph for this page. It must relate to South America. Address envelopes to Editor, 8 & 9 Essex Street, Strand, W.C., and mark, "Prize Paragraph."

A Three-Cornered Fight.

By E. J. D. Hercus, M.A.

Looking back over the record of the past year we can say of Cuzco what St. Paul wrote of Ephesus: "A great door and effectual is opened unto me, and there are many adversaries." To those who do not know the story of this ancient stronghold of fanaticism the full significance of these words may not be apparent. Enough to recall that less than twenty years ago Cuzco was, for the Gospel messenger, a city of barred and bolted doors, and that permanent residence

towns. Cuzco is no longer insulated by distance. The iron horse snorts at its gates. Tourists are learning the way to its ancient ruins. The era of commercial development is approaching. "This district," writes Dr. Glenny, "is rapidly opening up, mining companies are sprouting in all directions, the railway is being pushed right up into the *montaña*." Cloistered seclusion is no longer possible. The town which was so long a backwater has been caught in the vortex of change.

The influences at work are not all secular. The quiet persistent effort of devoted Christian nurses among all classes of the community for the last few years has dispelled much ignorance and called forth no little sympathy and gratitude. During the course of the year under review the maternity cases treated amounted to 144, as compared with 112 in 1910. The number is truly astonishing when it is remembered that for a large part of the year Miss Power carried on the work practically single-handed. But it has been a great relief to feel that at last the mission can count upon the co-operation of a medical missionary in the numerous complications which formerly taxed so severely the resources of those who often had to cope with them quite unaided.

It was a great cause for thankfulness when Dr. Glenny received from the local authorities

a permit to practise in Cuzco and the surrounding district. This was a direct result of the assistance he was able to render to a prominent citizen who was seized with serious illness. Since then his practice has grown rapidly, and by means of it he is brought into close contact with an ever increasing circle of friends. Alas, that the death of his lamented wife has since necessitated his return to England.



Procession with Image, the Plaza, Cuzco.

there only became possible after Protestants had twice been repulsed. But now the forces of reaction are strong, and only a few weeks ago the Papal Nuncio himself was treated to a shower of stones by an irate mob in the city which Romish prelates have praised as "eminente Católica."

This change is largely due to influences which have long been at work on the outer circle of South America and are now rapidly penetrating to remote interior

May, 1912.

"SOUTH AMERICA."

Another avenue of service has presented itself amongst the boys and young men of Cuzco. Mr. Austin has formed an English class which cannot fail to receive along with the lessons in language thoughts and suggestions on deeper themes. "There are," says Dr. Glenny, "about 500 boys and young men at the schools and university here. I have gone in for games with them full tilt. On Thursday afternoons I frequently play in two football matches. I am nearly dead afterwards, but I manage to bring a gang of the boys down to our

all up and down the province for 100 miles or more."

When Mr Herbert S. Harris, of the World's Sunday School Union, New York, visited Cuzco in November, he was able to give an address on the Bible to close upon one hundred persons, amongst whom were a number of these young men. The attendance is remarkable in view of the fact that only two days previously a solemn episcopal warning had gone forth. As it is curious and instructive we here insert a translation of this document :—



Procession of Images in the Plaza, Cuzco.

house for cakes and lemonade, and then we have hymns and I read an address. The scope in this direction is boundless. I have made quoits and stilts, arranged high and low jumps, and made friends with them in all directions. I want a companion who will refuse to grow old with advancing years, for the altitude is a bit stiff for hard athletics. Please remember these lads in your prayers: they will soon be scattered

"WE, Fray José Gregorio Castro, of the Order of Minor Friars, by the Grace of God and of the Holy Apostolic See Bishop of Cuzco.

"WHEREAS the Supreme Pontiff of immortal memory, Pius IX., in the Syllabus addressed to the whole Catholic world, together with his Encyclical *Quanta cura* of the 8th December, 1864, under number 18 condemns the proposition which affirms

"That Protestantism is merely a diverse form of the Christian religion, wherein as in the Catholic Church it is permitted to 'please God,' and in his constitution of the Apostolic See declares 'excommunicated with-

excommunication *latae sententiae*, especially reserved to the Roman Pontiff, apostates from the Catholic faith, all and sundry heretics whatever be the name they hold and the sect to which they belong, those who give them credit, receive them, favour them, and in general those who defend them, and likewise declares to have incurred the same excommunication, 'those who wittingly, without leave of the Apostolic Chair read, print, keep or defend heretical books of any author nominally prohibited by Apostolic letters.

"AND forasmuch as in this our Catholic Diocese the Protestant propaganda has been reopened by means of lectures, Sunday School, newspapers, broad-sheets and a library of mutilated Bibles, books and leaflets, with the object of diffusing the false, erroneous, immoral and perturbing doctrines of the apostate Luther.

"Forasmuch, moreover, as it is our sacred duty to keep safe and intact the precious deposit of the faith, and the purity of evangelical morals and to withdraw the faithful committed to our pastoral care from whatever tends proximately or remotely to draw them away to error in matters of faith, and to immorality in their customs, by giving them timely warning of the snares and perils which the children of falsehood and of false reform lay before them to draw them into heresy and vice, thus forging their own eternal perdition.

"WE THEREFORE (1) forbid the faithful, under penalty of mortal sin reserved to Us, to attend the lectures of the Protestant propagandists and their Sunday School, to send to them their children, wards or servants, to read, keep or diffuse the said Bibles, papers, periodicals, foreign or local, books, leaflets, reviews or broadsheets which tend to diffuse the plague of Protestantism.

"(2) We warn our beloved faithful in the name of our Lord Jesus Christ to reflect with true religious interest upon the gravity of the aforesaid censure launched by the Supreme Pontiff against those there expressed, and to endeavour to avoid by all possible means incurring therein.

"(3) We bid all our children in the Lord if they have in their possession the aforesaid printed matters, or if they should in any way come into their hands to hand them over immediately to their parish priests, their confessors, or the Departmental Delegate of the Apostolate of the Good Press.

"(4) The Reverend Parish Priests shall give us strict account of the assiduous action which, in fulfilment of their sacred obligation, they must take to extinguish the circulation of the said publications among their parishioners, causing them to understand alike the immense evil which the Protestant doctrine involves, and that they must flee from it as the worst of all plagues.

"(5) We likewise ordain that this be read in our Holy Cathedral Church and in the churches of the convents of men and of women on the Sunday after its reception after the Gospel of the principal Mass, and that its contents be explained to the faithful people on various consecutive Sundays and even constantly, it being the duty of the parish priests to be more solicitous and zealous herein.

"Given in our Episcopal Office of Cuzco on the thirtieth day of October, in the year of the Lord, 1911.

"FR. JOSÉ GREGORIO,
BISHOP OF CUZCO.

"By the hand of his illustrious
and right reverend
JUAN B. PINEDA, SECRETARY.

Various incidents, amongst them the demonstration against the papal nuncio and the report that a priest in the *sierra* had murdered a girl in the confessional, led to a lively interchange of amenities between the anti-clericals of Cuzco and the Salesian Fathers at the very time when the Bishop entered the lists with his solemn adjuration. To the taunts and allegations of the "Radicals" the Salesian press first of all launched a reply couched in language too disgusting to be reproduced here. Thereupon an answering broadsheet was issued by the "Radicals" under the title "The Holy Priests." It is not pleasant reading: its language is coarse, as indeed it could not fail to be if the hideous catalogue of crimes cited with names of men and places were to be referred to at all. Seven specific cases of priestly shame are mentioned: one of an old woman burnt as a witch in the province of Lamar, one of a *cura* who stole the monstrance from the church of San Marcel, in Lima; another of a friar who cut the throat of a boy aged ten; the remaining cases are best passed over in silence.

The indictment is fierce and terrible, but not indiscriminating. Respect is expressed for several "honourable clerics," two of whom are named.

"We are not adversaries of Christianity," continues the leaflet, "we believe in many of the teachings of the Martyr of Golgotha, with the faith of honourable men. For that reason we are endeavouring to moralize the Catholic clergy, which has made of the religion of Christ an object of base traffic and shameful speculation. We desire that the altar should not be a business counter, nor the confessional a cave of perdition for the innocent and unwary. If you call *this* Christianity, give us any other religion, even if it be devil-worship. . . . And do not come to us saying, 'We are the Lord's ministers.'"

That and no other was, however, the final plea of the clerical defenders, though shame compelled them to make some striking admissions in their reply.

"We shall tell the truth," they wrote; "it is true that many of our companions have reached a terrible pitch of demoralization. They drink to excess;

[then follows a confession we hesitate to print.]

True it is, likewise, that many of our companions have committed foul crimes such as those mentioned in the leaflet under reply. "But who are the Radicals to judge us? God alone has the right to judge and to punish us. We shall go to purgatory, but never to hell; being ministers, albeit sinners. But the Radicals will go to hell, and we are very glad it is so and rejoice already."

To the Children.

My dear Boys and Girls,

In the Strand, quite close to our Office in London, there stands a statue of W. E. Gladstone, the great Statesman, and at its base there are four groups of figures, evidently to show what qualities were possessed by him, and which made him worthy of this monument and the love of a nation. One of these groups represents a lady with a little boy on her knee. She is stretching out her hand to another boy who is standing near. She evidently wants to draw them together and to show them that they are brothers.

That is just what Jesus Christ always did when He was upon the earth, and what He wants to do now through us. He wants to let all the white boys and girls understand that they have brothers and sisters across the sea in South America, some of whom are quite black, like this little boy in the basket, some copper coloured, and others of different shades, while there are others again with strange marks on their faces, and sometimes rings through their lips and noses, which they look upon as ornaments, but which seem to us to be very ugly.

The great question is: What can you do to bring these South American children to know Jesus as you know Him? It seems to me that you can do a great deal.

Suppose we have a scheme for the young people, quite their own. A lady might be asked to act as Secretary at each branch. Then we will have Collecting Boxes; we will sell our beautiful Magazine; we will get Subscribers; we will arrange Garden Parties; we will have Children's Sales of Work, and in a hundred different ways we will help the work in South America. Each branch might aim at supporting at least one child in our Orphanages.

But first of all we must have a name. I

want you all to enter into a competition and see who can suggest the best name. There have been several suggestions already. Someone said, call it the "S.A. Children's League"; someone else proposed "S.A. Junior Band." I want you all to try, and I will give as a prize for the best name, a nice book on South America. The Rev. J. Gregory Mantle, our Editor, shall be the judge. Talk it over with your father and mother, and perhaps we shall discover something original. I think we shall.

You see it is so very important that we should have a good name. I remember when God sent a little baby girl to our house, there was much discussion as to what her name should be. First "Bettie"

was proposed, then "Gwendoline." Then a gentleman, who wanted to make fun, suggested "Betso-line," so that she might have a little of each. However, she was eventually called "Bettie," and now she is going to be a little helper in this new effort amongst the children.

What do you think of these black and

white babies in the hamper? Their names are Oswaldo and Tecla, and they belong to our Orphanage at Sao Paulo, Brazil. They do not always sit in a hamper, of course. They are carefully watched over and mothered by Mrs. Carl Cooper, the Matron.

I hope soon to get letters from the various branches to say that a number of my young friends want to keep a boy or girl, so that they can feel this orphan child belongs to them.

Look out for a letter from me on this page each month, and please write to me as often as you like. Be sure and ask me questions about the work, and let me know what you are doing to help. All Competition post cards or letters should be addressed to me.—Yours affectionately,

STANLEY WALTON.



THE LATEST BOOKS

The South American Mesopotamia

"PICTURESQUE PARAGUAY" By A. K. MACDONALD.

(London, Charles H. Kelly, 16/- net.)

THE Preface of "Picturesque Paraguay" modestly describes the book as being "a series of loosely connected sketches," by a writer who "makes no pretence to the use of classic language or honeyed phrases." Mr. MacDonald can, however, claim to write with the authority derived from a fifteen years' residence in the Mesopotamia of South America, where he has been a seeker for buried treasure, a planter of bananas, a student of ancient records, and a keen and observant sportsman.

The history of Paraguay is one of the strangest and saddest which South America presents. "The Jesuits found simple savages and transformed them into workers. The successive Governments of Francia and Lopez exploited the country much on the same principles, the people remaining in a state of serfdom. Lastly, the war of the Triple Alliance decimated the population but left the remnant free. Up to the present the only use they appear to make of that freedom is a kind of Anarchistic desire to be left alone." Readers of Mr. MacDonald's chatty pages will find information given on all these successive phases of the history of Paraguay.

The author is a thorough believer in the Tropics, and claims that many of the illnesses suffered by white men are due less to the climate than to wrong diet. By adopting a regimen of "simple cereal foods and meat fresh from the hunter's rifle," he was able on one occasion to convey an expedition of more than sixty persons from Zanzibar to Central Africa and back, without any mishap through fever. He thinks there is a great future before the fertile land of Paraguay, where "any young fellow with the right grit in him, and a capital of £200

to £500, may still make a good start in the way of making a beautiful home for himself." But here and there his pages seem to hint at an unlifted veil when it comes to the discussion of moral conditions. "I am afraid," he says, "their clergy have been very remiss in not teaching that, amongst other things, the ultimate survival of a nation is largely dependent upon its ideals, honour and honesty. Sad to say, Paraguay is one of the countries where, if you wish to deceive the people, it is only necessary to tell the simple truth."

It is to be regretted that Mr. MacDonald's book contains no map. The reason for the omission is eloquent: "no reliable survey of the territory has yet been made." "Large areas in the interior are far less known than the darkest corners of the heart of Africa." That this should be so in a country so accessible to the modern generation of Argentines is suggestive of the lack of enterprise which marks the majority of them off from men of the Anglo-Saxon breed. But now that the development of a British railway has made it possible to travel by rail from Buenos Aires to Asuncion the commercial renaissance of Paraguay seems to be drawing near, and doubtless it will help to check the political aberrations which have hampered progress in the past.

Even Homer sometimes nods, and the author's discursiveness has led to an amusing blunder in his reference to the well-known New Zealand fish "Pelorus Jack," whom he represents as bestowing the favour of a personally conducted tour to the wharf upon all vessels entering the harbour at *Wellington*! The very name of the famous fish should have prevented that mistake. He had no more to do with Wellington than with, say, Picturesque Paraguay.

E.J.D.H.

St. Barnabas' Vicarage.

558, Caledonian Road,

Holloway, N.

The Real Pinch of the Strike!

My Dear Friend,

Dire distress compels me to put out a special appeal at this time for help. Owing to the Coal Strike large masses of men have been thrown out of employment, and are now faced with actual starvation. During the past weeks hundreds have been clamouring at our Queensland Road Mission daily for food. My City Missionary, assisted by a willing staff of workers, has been doling out food, but the demand has been greater than the supply, in spite of the great help given through the "Daily Graphic" Free Dinners, and these have now ceased. It is heartrending to have to refuse, but what else can we do if funds are not forthcoming? Although this dreadful strike is ending, it will be some weeks before many men are able to get back into work. In the meantime they must not be allowed to starve. We seem to be feeling the real pinch of the strike now. I appeal, therefore, most earnestly for assistance at once. **£5** will go far. Surely many who read this could help to that extent! The smallest gift, however, will be more than acceptable at this time.

GIFTS may be sent for this purpose to me at the above address.

Yours for the Poor,

Frank Swanson.

MISSIONARIES.

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Mr. and Mrs. H. Strachan.
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*Miss Pinn.

* Those marked with an asterisk are on furlough.

ACKNOWLEDGMENTS.

Amounts Received from 1st to 20th April, 1912.

(Sums marked thus * are specially designated.)

NOTE.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number *only* will be given.

Receipt No.	£	s.	d.
643 G. T. Charleton	2	3	0
4 Mrs. Thomson	0	10	0
5 D. Donald	0	16	0
National Bible Society of Scot-			
land	5	8	4
6 Miss Pemberton	0	2	6
7 Miss E. R. Gammell	0	10	0
Box Holders, Harrow	3	15	0
8 J. F. MacKay	5	0	0
9 Brechin P.C.	1	12	9
650 T. L. Chadwick	0	7	6
1 Aintree P.C.	0	1	6
2 Mrs. Every	1	0	0
3 E. W. Corbell	0	5	0
4 Mr. and Mrs. Biggs	0	2	6
5 Miss Oliver	1	0	0
6 Miss F. Rains	1	0	0
7 Miss N. Webster	0	5	0
8 Miss L. Dando	1	0	0
9 Rev. T. Cousins	15	0	0
660 Miss J. Wingate	1	10	0
1 Rev. Geo. Smith	100	0	0
2 W. J. Wilson	2	2	0
3 Marchioness of Tullibardine	10	0	0
4 Mrs. Elliot	2	0	0
5 Miss Tweedale	5	0	0
6 Miss B. Schmidhammer	0	16	6
7 Upper Largo P.C.	0	8	10
8 Miss F. Miller	0	5	0
9 Bolton P.C.	2	2	0

Receipt No.	£	s.	d.
670 E. Brammall	0	10	0
1 "Living Waters" Miss. Union*	5	0	0
2 Miss East	0	6	0
3 Mr. Blackhall	10	0	0
4 Mrs. Brown	5	0	0
5 Master B. Hunter	0	7	0
6 C. Rohnson	2	2	0
7 Miss A. Newlyn	0	2	1
8 Mrs. R. J. Fremlin	10	0	0
"Phil. iv. 19"	0	10	0
Per Rev. G. Campbell Morgan.			
Anonymous	1	0	0
do.	2	0	0
do.	2	0	0
do.	0	10	0

Glasgow Auxiliary.

Per Mr. G. Peart.			
9007 J. Coat, Jr.	1	0	0

Field Acknowledgments, Brazil

4296	*	\$ 550	00
.....	*	\$ 25	00

London Auxiliary.

Receipt No.	£	s.	d.
Per Mr. E. W. Corbell, Romford.			
8086 W. J. Smith	0	2	6
7 E. W. Corbell	0	5	2
8 Miss Hammerstone	0	5	0
Per Mr. J. Park, Kensington.			
7198 Miss Hiscock	0	5	0
9 .. Wilcocks	0	5	0
7200 .. Clark	0	6	0
1 .. Sawyer	0	10	0
2 .. Bailey	0	2	2
3 .. Britton	0	3	0
4 .. Welham	0	8	0
5 .. Smart	0	7	3
6 .. Mayor	0	4	0
7 .. Mundkenk	0	4	0
8 .. Birdsea	0	1	0
9 .. Adimson	0	1	0
7210 .. Williams	0	5	0
1 .. Birdsea	0	1	0
2 .. Tye	0	6	7
3 .. Jones	0	2	0
4 .. Adimson	0	5	0
5 .. Kensington P.C.	0	16	0

"SOUTH AMERICA." The Magazine of the Evangelical Union of South America.

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Form of Bequest to the Evangelical Union of South America.

I give and bequeath to the Evangelical Union of South America, 8 & 9, Essex Street, Strand, London, W.C., the sum of (Name amount in writing) *Pounds Sterling, free of death duties, to be used for the purposes of the said Mission, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Mission, shall be a sufficient discharge for the said legacy.*

There is nothing to hinder us but Finance.*

By Dr. G. Campbell Morgan.

I FEEL inclined to say to you that any address of mine in this meeting would be a work of supererogation, entirely unnecessary and out of place in many regards. We are gathered together this afternoon—a very difficult afternoon in the week necessarily, and in the midst of all the hurry and rush, and one had almost said, the turmoil of May meetings—because we feel the absolute importance of the subject that brings us together, that, namely, of the Evangelisation of the great South American Continent. We are extremely anxious to hear this afternoon from those who know something of the work actually; from our dear friends Mr. and Mrs. Bryce Ranken, who know of the work in Brazil, to whom under God that particular branch of the work owes so very much, both as to extension and as to progress until this hour. We are to hear also from Mr. Newton Jones, who has recently returned from a tour in which has been included some of these very fields, and who, therefore, has had an opportunity of seeing something of the work in which we are interested, and can bring us into living touch with the work which is being done.

So far as any address of mine is concerned, I am inclined to say to you quite frankly that I have nothing new to say. I am

conscious that I am addressing very largely those to whom it has been my privilege to speak over and over again, during the past few months on this matter of South America, and its tremendous overwhelming need. I have no apology to offer. So far as I have been able, I have honestly striven to make myself acquainted with the problem. I

realise that there is much of it that I do not understand; but I understand enough to feel that there is no part of the world that is making a more insistent cry to those who believe in evangelical Christianity, and the authority of the power of the Word of God, than this Latin-America. Mr. Swift, in his prayer, has led us into the holy place, and spoken of our privilege and responsibility. Our responsibility is always commensurate with our privilege; and in proportion as we know what it is to have a right of access, immediate and personal, to the living God, through the one Lord

and Mediator Jesus Christ—in that proportion our responsibility is a great one, and a grave one, to make the Evangel known to men.

You will immediately, I think, agree with me that the responsibility becomes all the heavier in the presence of a people to whom Christianity—and I very earnestly desire to speak with all kindness and reserve, and



Dr. G. Campbell Morgan.

* An address given at the May Meeting of the E.U.S.A. at Westminster Chapel, Saturday Afternoon, April 27th, 1912.

yet one is bound to speak faithfully according to one's conviction—that responsibility is increased when we have a people to whom Christianity has been absolutely misrepresented. And that is the point that some of us are feeling acutely in these days, in regard to these peoples of South America. Our responsibility is indeed a grave one.

The knowledge that these people have of Christ is not a knowledge according to the New Testament. The Christ Who has set us free, and brought us into living relationship with God; the Christ, may I say, of the Resurrection is not the Christ that these people know anything of at all. In proportion as we have entered into present experience of the joy, and the power, and the blessedness of Resurrection, in and through Jesus Christ, that privilege creates a responsibility concerning these people.

But I do feel increasingly, as the days go on, that we want to interpret the word "responsibility" as it ought to be interpreted, according to our privilege. If privilege creates responsibility, privilege also interprets the nature of responsibility. And it ought to be to us the very joy and delight of our life—in every way that lies in our power, and at what may seem to be for the moment a cost of sacrifice and suffering—to make known the glorious Gospel of our God and Saviour Jesus Christ to these people.

We are beset in this work of the Evangelical Union of South America with very peculiar difficulties. None of us can fail to realise that. I am not now speaking of the difficulties of the work in South America, but the difficulty, if I may so say, of propaganda in the homeland. We are face to face with the fact that at this particular hour almost all our great Missionary Societies are face to face with grave financial difficulties; and wherever we go, and wherever we make appeal, we find that difficulty confronts us with regard to funds in the new enterprise, these new arrangements that have already been going forward in the name of the Lord.

I should like to sound a note of hope in this matter, by saying that I am glad to know some of these financial difficulties for funds, by other Boards, are being met. The signs are becoming more hopeful. I am a Director of the London Missionary Society, and it is with very great joy that I am able to declare we have closed this year with no deficit. Some time ago we faced a very heavy deficit, and the Chairman of our Board made a special appeal to all the Churches that we should give ourselves to definite prayer, that by the end of the year the amount should be met. We did so through the length and breadth of the land, quite quietly; and at our Board Meeting last week, I am thankful to say, the whole deficiency was met, and for the first time for a long period we have closed the year without deficiency. That is a note of hope, and I have mentioned it because I do feel this difficulty. A financial statement will be given to you later, showing that we are face to face with tremendous needs and opportunities in South America. The fields are white unto harvest. There is nothing that hinders us in this matter but finance. If you will solve that problem for us we can go straight ahead. The doors are wide open, workers are ready to go to the field, there is a growing interest in the problems. That being so, we need to give ourselves to more careful consideration, more earnest prayer, and forgive me—I am bound to say it, for I feel this is the main thing, after all—to more earnest individual propaganda.

What I should like to do to-day is to inspire every person here who has seen the vision, and feels the responsibility, not only to make yourselves more perfectly acquainted with the need, toward meeting which, some of you, I know, are giving at cost; but to undertake, as with yourselves and in covenant with your Lord, that you will speak of it to your friends; that you will endeavour to enlarge the circle of those who are becoming interested because they have an understanding of this tremendous problem.

"If we allow the Lord to do what He pleases with us and by us, we shall get the greatest blessing, and He will get the greatest glory: and He will bear all the expenses of His own work. Shall it be thought for a moment that God will not pay for all the work which He acknowledges as His?"—Rev. JOHN WILKINSON.

Why I am tremendously interested*

By Dr. Len G. Broughton.

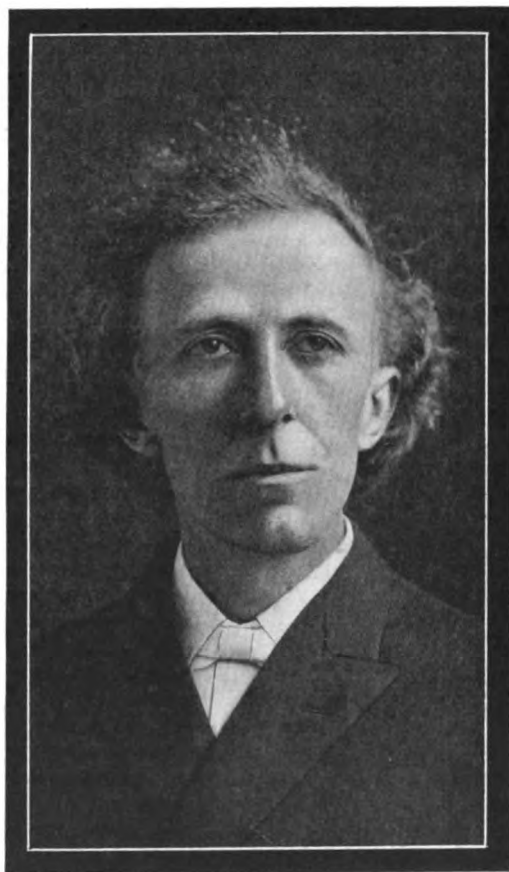
DR. Len Broughton said:—Mr. Chairman and friends, I am very glad that it is my privilege to-night to be in this meeting. I do not know that I come with any facts that will throw light upon any problems that you have to consider, or that I come in any sense to edify you. But I do come with a grateful heart that I am privileged to be in this movement which in my judgment means so much for the redemption of South America. I have not had the chance, since I arrived in England, to give myself to the study of any problem other than that of South London. But I want you to know that I am tremendously interested in the problem of the redemption, the salvation, of South America.

I am interested in it, first of all, because of my ignorance about it. I suppose that I know less about South America than any country on the globe; and I have no doubt that the only difference between myself and most of you now is that I am telling about my ignorance, and you are not. I never was so amazed at my ignorance of any country in my life as I was concerning South America recently. I had acquainted myself with the history of most countries

fairly well. England and the Continent of Europe, and China, and Japan, and the Isles of the Sea; but somehow I had never given much thought to South America.

Mr. Charles Inwood came over from

England to our Atlanta Bible Conference, in March, representing this Society, and I may stop here to say that we never had a greater blessing brought to us through any man than we got through Mr. Inwood; God greatly used his messages at that Conference from first to last. On the closing Sunday night more than four thousand people were packed into that building. Men, women and children stood and listened to him for an hour and five minutes, on that hot Sunday evening. Talk about Missions! With most speakers, on the subject of Missions, it is hard to get people to listen to them five minutes, much less an hour and five minutes. But I am here to tell you that Mr. Inwood, by the aid of the Holy Ghost—for certainly if man ever did speak



Dr. Len G. Broughton.

in the power of the Spirit, he spoke in that power that night.—Mr. Inwood stood there and talked to that great crowd of people for an hour and five minutes and not a single person left until he had finished. That is something unusual, as Dr. Morgan and

* An Address given at the May Meeting of the E.U.S.A. at Westminster Chapel, Saturday evening, April 27th, 1912.

others in this country will testify who have been over there; for our people in that country, when it gets to about nine o'clock at night have a way of wanting to go home, and they sometimes go and never mind who is speaking.

As Mr. Inwood proceeded with that address, from the platform you could observe that the congregation was following him with increased interest every step of the way. I said to him, when he was through, that he had made the most wonderful missionary address I had ever heard. And yet he was dealing largely with statistical facts that he had gathered from his own experience, and from conversations with other men, and from reading. When he came to describe the size of the country I found myself amazed. When he told us that Brazil alone is as big as the whole of the United States of America, I just fell back in my seat, because the average American thinks that the United States of America is bigger than anything else in the world. The next evening, in the same building, we had a man talking to us of Russia, and when he told us that Siberia alone was bigger than the United States and Alaska and two or three other countries shot in, we felt we were not in it at all as to size.

When Mr. Inwood proceeded to tell us about the habits of the people, about their life, and unfolded to us some of the hidden things; things that have been kept hidden for reasons; things that have been kept from public scrutiny under the cloak of religion; when I heard all that, I tell you I began to feel that I wanted to do something.

I felt that right at our door was a people about whom I had learned absolutely nothing, and *why* I could not think for the life of me. So I say to you again, I find myself tremendously interested in this problem now, because I am learning concerning it, and I promise you that that ignorance shall not always be true; I am going to learn something about South America. I do not expect to learn all about it, because I have not time now in the years that remain—it is so big and there is so much to learn; and then there is so much I have learned that I find I have got to unlearn—but I am going to learn the conditions of that country as best I can.

I am interested in South America because of my own country and its close proximity to North America. Most of you know that

I come from the Southern States of America; I come from the centre of all the southern states, the State of Georgia. South America, as a matter of fact, is our next door neighbour; it is only a little way from us. When the Panama Canal is opened and a regular line of shipping, as we expect, developed, we shall be able to make the journey in about two-and-a-half days.

South America is so close to us that we ought to feel ashamed of ourselves that we have allowed those conditions to exist there so long, and that, comparatively speaking, so few even now are helping to remedy it. I believe that in the near future it is going to be perhaps the wisest thing that this Society can do, to open up in some way a Branch Office, or Department, in the Southern States of America.

As sure as you live, it is going to pay this Society to keep in the closest possible touch with the Southern States. Men are coming now, young men, from various countries of South America, by hundreds, to the Universities of the Southern States for education. I have been connected with the medical school in Atlanta. We have five hundred medical students there, and between fifty to seventy of that number have come to us from South America.

Up to a few years ago we had no students at all in the Southern States, and very few in any of the States from South America. But they are coming to us in the South because they like our climate, it is congenial to them. They are coming to us because we are close to them, they are coming to us because they expect that in the near future we will be much closer to them than now. In the near future they expect a business relationship to exist between them and us that will make it to their advantage to come to our country for their education.

Then our people are going into South America; our business men are going there and getting rich; and getting lots of other things too, and doing lots of things they ought not to do. We must hold, if we can, as a Society, some sort of grip on the Southern States of America, and we must begin that now. We must begin to teach the people of the Southern States something of the magnitude of this problem. They are as utterly ignorant of it as any one you can possibly imagine; they know nothing about the history of the country at all. They must be taught, they must be informed

June, 1912.

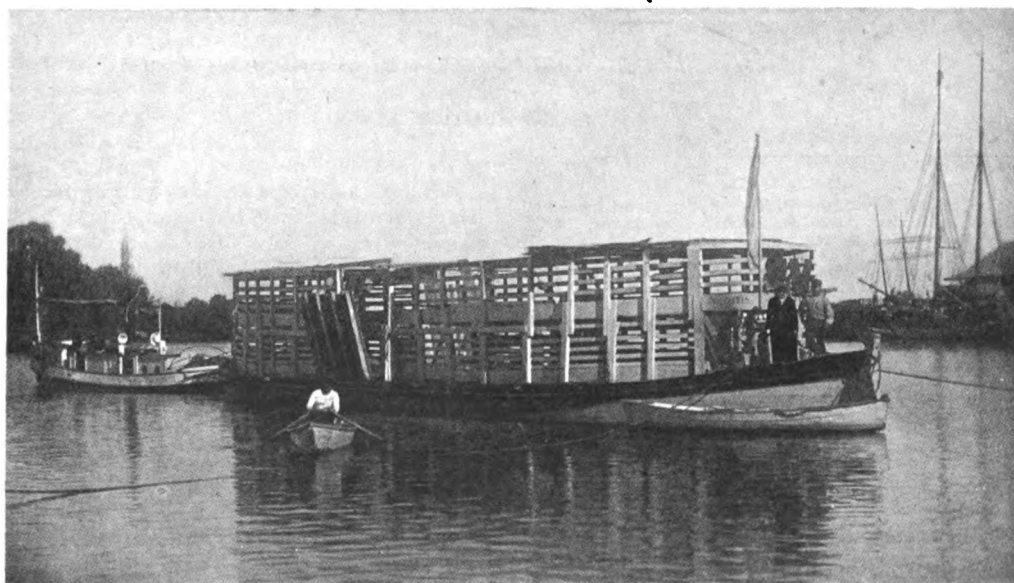
"SOUTH AMERICA."

about what is going on in South America, their next-door neighbour.

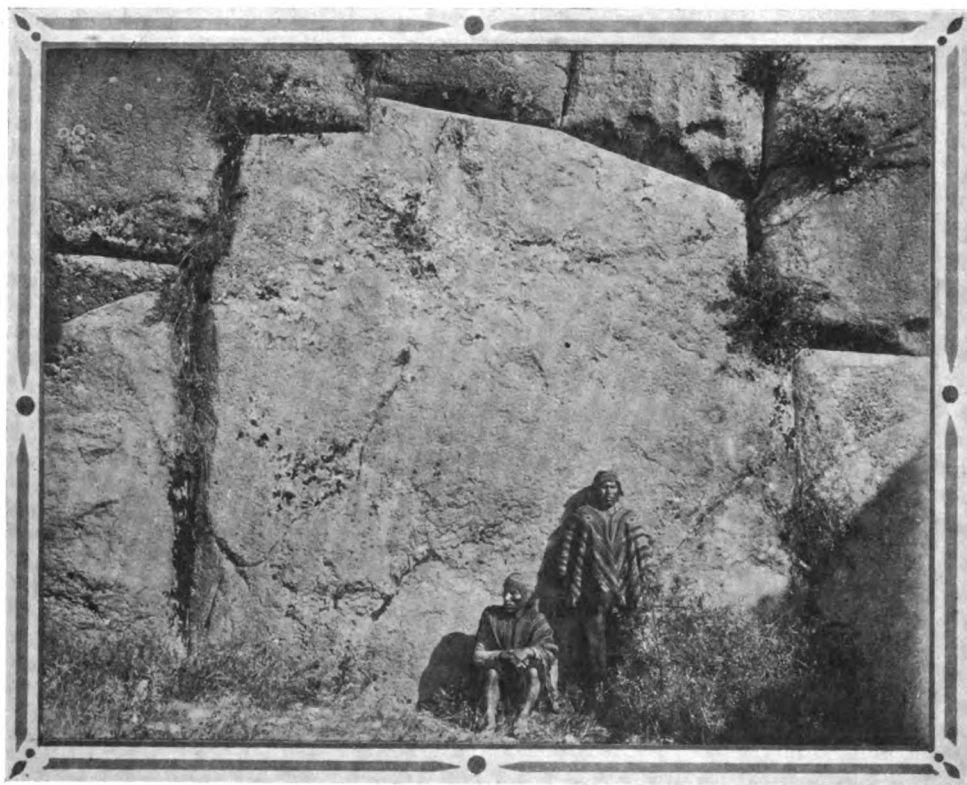
And it is a problem! In our Southern States, mostly, our missionary money is contributed through Church Boards and Church Societies. It is very hard to get our people away from their respective Church Boards and Church Societies. Hence it is going to be a task for us to build up any special strength for this or any other Society that is not directly under the control of a special denomination or Church Board. We have got to be patient about it; but it will pay us to be patient. We shall not get much money from the Southern States for a while, because they have not got much. What they have they are spending in the development of their own endeavours. They were left penniless after the war ended; hence they have no money to give when they have erected their own churches and school buildings, and the like. But the time is coming in the near future when the Southern States of America are going to be immensely rich, and if we get them properly educated and properly taught in the Scriptures, and under the proper influence of the Church, and keep them from being materialised by men who are simply pilfering them for what they can get out of them—then it will be to us one of the most fruitful fields in all the world for evangelising South America.

I want to say one thing more. I am interested in South America because I am in-

terested in the Gospel. I used to hear Mr. Moody say—I have heard him say it numbers of times, and I never heard him say it without feeling pricked thereby in my own breast—he said: "I am anxious to find a man somewhere sufficiently yielded to God to give the Gospel a chance to work through him." Will you think about that?—a man sufficiently yielded to God to give the Gospel a chance to work through him. I want to see the Gospel having a chance, so as to show a hard world what the Gospel can do for people. I should like to see the Gospel have a chance amongst those savage Indians in South America, and just watch the Gospel working on them. I have seen it work on Indians in my own country, and I know something of what it can do for those Indians. I should like to see it have a chance to work upon those conditions described here to-day. I should like to show the world how the Gospel would put all that kind of thing out, and put all those men down, and bring forward other men of entirely different disposition. I do want to see the Gospel have a chance in South America. You say it is a hard field. Yes, but the harder the field the better the chance for the Gospel to work. The Gospel really wants hard problems. The harder the problem, it seems to me, the easier it is for the Gospel to work, if we will only give it a chance. But the Gospel cannot have a chance in South America unless we give it a chance.



A "Chata" for carrying animals on the river Gualeguaychir, Argentina.



The largest Stone in the Fortress of Sacsahuaman, Cuzco, weighing 360 tons.

In Memory of Mrs. Glenny.

A little Wreath of Fragrant Flowers.

By The Editor.

FOREWORD.

Our friend, Dr. Glenny, has just arrived from Cuzco with his two motherless children. I sought from him the brief interview which follows. I had heard, when on the other side of the Atlantic, of the remarkable influence exerted by Mrs. Glenny during her brief residence, an influence so wonderful and so cumulative that as one said who was a guest in her home, "if ever there was an occasion on which one was tempted to think God had made a mistake in cutting short a life so precious, this was the occasion." But we know God makes no mistakes, and with our partial knowledge we can only bow and say "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."—EDITOR.

"We went to Cuzco," said Dr. Glenny in answer to my first question, "on October 6th, 1910, so that we were in the country

about eighteen months. We found the missionary in charge at Cuzco so oppressed with legal and other business that he had neither strength nor heart to do much missionary work." A Public Hall being in the present state of Peruvian law impossible, meetings were held several times a week in a private house, and the attendance was very small.

After putting their dwelling-house in something like order, Dr. Glenny made a commencement at medical work, only to find that his excellent London diplomas were of no value to him. Chinese doctors, herbalists, and Indian bone-setters, were not interfered with, but it was illegal for an



[Photo by Dr. E. T. Glenny.]

A rain-storm sweeping across the valley and a double rainbow, taken from the balcony of the Cuzco Mission House.

M B. and B.S. of London to practise in Cuzco as a medical.

"I was warned," said Dr. Glenny, "that a trap was going to be laid for me because I had no local status, and the very next day two Dominican Fathers called upon me and requested a consultation in the presence of one another. I asked them what was wrong with them, and they said they thought there was something wrong with the heart. I reminded them I had no local status, promised to serve them as soon as I could, and referred them to other consultants in the city."

"Did you succeed in exercising your ministry as a medical man?" I asked. "Yes, it came about in this way. An important official was very ill, and the local doctors were baffled by his ailment. I was called in for consultation, after which I reminded them that if I was sufficiently qualified to be called in on a special occasion like that, I ought to be considered equal to the duties of an ordinary practitioner. A few days afterwards I received permission to practice in the usual way until I could find it

convenient to take the local diploma."

"How did you set to work?" I enquired. "I took a room," said the doctor, "in the centre of the Indian quarter. There the Indians come from great distances to dispose of their maize, potatoes, etc. I held Lantern Services, which proved immensely attractive, and here I began work as a medical missionary, extracting teeth, and dealing with the common ailments of the Indians. The whole scheme was as full of promise as it could possibly be, the room was soon filled, and the outlay

was so modest, that the cost would not have exceeded £16 a year including rent and everything."

"And then?" "Yes, then came the sorrow that arrested everything. The condition of Mrs. Glenny's health made it necessary for us to seek a change of altitude, Cuzco being 11,400 feet above sea level. Mrs. Glenny had thrown herself into the first year's work with such enthusiasm and devotion, that she naturally felt the strain of it. This, together with the endeavour to adapt herself to her new surroundings; the birth of our little daughter, and the altitude in which she lived, made her susceptible to the illness to which she fell a victim."



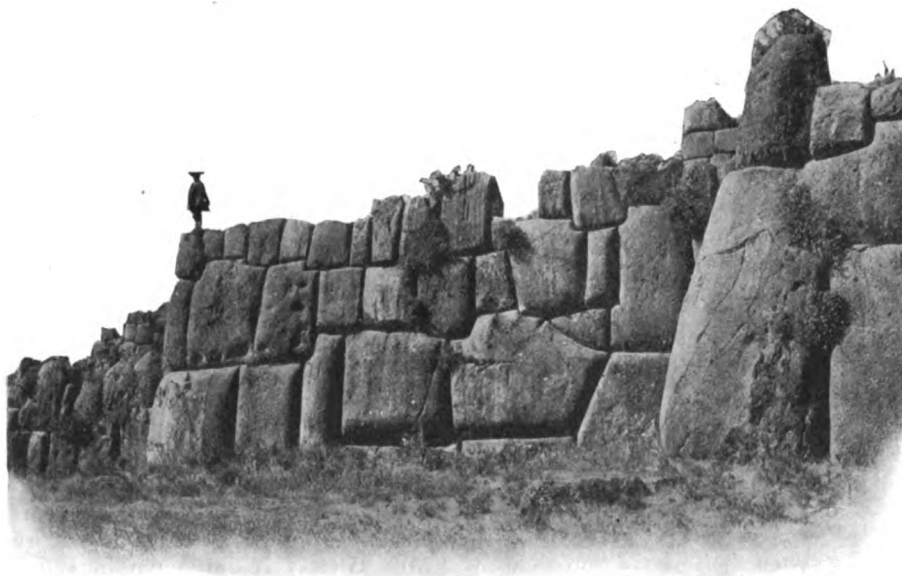
[Photo by Dr. E. T. Glenny.]

The Mission House at Cuzco, "Monjaspatha (Monk's Walk.) San Pedro Church in the background.

I then told Dr. Glenny what I had heard of his wife's remarkable influence upon the people during those months at Cuzco, of her gracious and winsome personality, and begged him to tell me how she won the love of the people in such a remarkable degree.

Dr. Glenny then told me how Mrs. Glenny captivated the hearts of the élite of Cuzco. Accustomed to dispense hospitality, gifted greatly with musical talent, the *Gente Decente*, as the élite are called, soon found that there was in their midst a woman of uncommon charm. Everywhere she went

as large as England, has, of course, great power to help or hinder. Soon after their arrival, Dr. and Mrs. Glenny called upon him, and speedily won everyone in his house, where Mrs. Glenny became an ever-welcome visitor. There being in Peru no such thing as home life, Mrs. Glenny's devotion to her children was a source of constant wonderment to the people, for Peruvian children are put into the hands of servants as soon as they are born. So remarkable was her personality that servants, who would not have been servants in the ordinary way, were only



The Fortress of Sacsahuaman, Cuzco, probably one of the finest specimens of old Inca masonry in existence, and possibly not surpassed by anything in the world.

she found favour with the people. Her graciousness, sanctified by the Spirit of God, made it impossible for her to have an enemy, and those who could not, without disloyalty to the State, come to the services, were brought under her influence in her home and in theirs, where she was always a welcome visitor, and thus she shone for her Master with a brightness which only eternity will reveal.

The Prefect of Cuzco was an illustration of this. He, as governor of a department

too pleased to serve her, and there is no doubt her influence upon them was not for time only but for eternity.

Another circle reached by this gracious and gifted woman was the American visitors, who constantly visit Cuzco to see the Inca ruins, and who were marvellously impressed to find such a woman hidden away, as it seemed to them, in the ends of the earth. Such a spectacle sent many of them away with an entirely new idea of missionary service and sacrifice.

"Needs there the praise of the love-written record,
The name and the epitaph graven on the stone?
The things we have lived for, let them be our
story,
We ourselves but remembered by what we have
done."

"I need not be missed if another succeed me,
To reap down those fields which in spring I have
sown;
He who ploughed and who sowed is not missed by
the reaper,
He is only remembered by what he has done."



"Occupy till I Come."

By A. E. R.

TILL I come, My child, be busy; do not wait
with empty hands,
Well improve your time and talents, seek to
follow My commands;
Sit not still while idly dreaming of the glory yet
before—
Rise and labour, ever knowing there is bright
reward in store.

Till I come there are around you those who need
a word of cheer;
Till I come if you are watching you may often dry
the tear;
For earth's sorrows will not lessen, there are ever
those who grieve,
Some sad heart is always near you, which you may
in love relieve.

There are others who are drifting swiftly down
towards death and hell,
And perchance your hand might snatch them, if in
love you'd simply tell
How I came and died to save them—'tis to know
My love they crave;
Tell them of My great compassion, and be sure
some soul you'll save.

If it be a cup of water given in the Master's name,
Or an act so small it never would gain earth's
applause or fame,
Still I'm watching, child, and knowing everything
you do for Me,
Only occupy, be faithful, and a rich reward you'll
see.

I am coming, surely coming, while I love to have
you wait,
Listening for My nearing footsteps, wondering why
they are so late;
Still while watching and while listening, work for
Me with all your might,
Thus you'll prove that well you love Me, and to
serve Me you delight.

From "Electric Messages."



Editor—Rev. J. GREGORY MANTLE.
All Editorial Communications to be addressed
to Editor, "South America," 8 & 9, Essex
Street, Strand, London, W.C.

WE have received several kind letters respecting the first number of South America. It does not take

Our Grateful Thanks.

long to write a few words of appreciation, but it means a great deal to those on whom the burden falls. So we thank those who have written with all our hearts. We have an ideal to which we shall possibly never attain, but we shall hope to effect such improvements as the days go by as will make this magazine to be eagerly sought and diligently read as containing the best and most reliable information concerning the Continent of Opportunity.

* * * * *

NEVER shall I forget that awful day spent in New York when three of the American papers contained a portrait

The Titanic Tragedy.

of one of the best-loved men in two continents, as having gone down with sixteen hundred souls in the "Titanic" disaster. To me it was a day of indescribable agony. Early the following morning I learned that in the loving Providence of God, my beloved friend, the Rev. J. Stuart Holden, had been prevented from sailing through the illness of his wife. How I thanked God for sparing his life! But I never think of that sea tragedy without horror, for I had booked my passage for her first eastward journey.

* * * * *

It was a great and unexpected pleasure to meet the Rev. Charles Inwood in New York. I attended several

Rev. Charles Inwood.

meetings with him, and was much impressed with his powerful messages. The testimony borne by Dr. Len Broughton on page 29, is a very striking one. Those who

have been holding up Mr. Inwood in prayer, will be encouraged to do so more fervently and believingly than ever, for God is using our friend mightily, and if we only pray for him as we ought, God will use him more mightily still. This work is largely that of awakening interest. But there will be a great harvest from such a seed sowing.

* * * * *

I FIND on taking up the work again at this end, that the most urgent need, as Dr.

Our Most Urgent Need.

Campbell Morgan suggests in his address, is financial support. Without it, no matter what doors are open, no matter what suitable candidates are offering, no matter how loud and urgent the call from those who are perishing in the darkness, we are helpless. Will all who are interested in this new effort to storm the forts of darkness in a land where despair has settled down upon the people, pray that, in this direction, light may shine upon our path. If you begin to pray you will probably begin to give or to collect. The seriousness of our financial position is not realized by our friends, or I am certain they would come to our help. Now is the time to prove your real interest in the Evangelization of South America by practical, sacrificial giving, and all such giving is doubly blessed.

* * * * *

NOTHING is of greater importance than to learn how to loose, by persistent, mighty, aggressive prayer, the

Loosing the Money Power.

money power of the world. Satan knows that if he can only hold the gold in his grip, all such work as we are interested in will languish, and all new victories for our King will become impossible. It is only by such prayer as Satan dreads that this money power will be loosed and placed at the disposal of Jesus Christ.

Our Prize Paragraph.

One of the Blackest Pages in History.

Gold and the Cross were the watchwords of Francisco Pizarro and his soldiers and priests, who landed in South America in 1532. They marched into the interior of Peru, sent flattering messages to the King of the Incas, saying his fame had made them desire to visit his dominions, and offer to him their friendship and services. Atahualpa, in all sincerity sent greetings and presents, and provided hospitality. However, the first night the Spaniards set foot in Caxamalca they planned a wicked and cowardly crime, which they carried out the following day. After they had made their plans Mass was celebrated by the ecclesiastics. One might have supposed them a company of martyrs about to lay down their lives in defence of their Faith, instead of a licentious band of adventurers, meditating one of the most atrocious acts of perfidy on the pages of history. The next day Atahualpa went in state, but unarmed, to pay the promised visit. But the Spaniards were all in hiding! With an inquiring look the King demanded "Where are the strangers?" In a moment Pizarro's chaplain came forward, offered Atahualpa the acceptance of the Roman religion, and furthermore to acknowledge himself a tributary of Emperor Charles V, who in that event, would aid and protect him as his loyal vassal. The Incan King indignantly refused to accept their faith, or become a tributary to Spain; and said the Pope must be crazy to talk of giving away countries that did not belong to him. Thereupon the priest gave the word to the white men, adding with the same breath, "I absolve you." In little more than half an hour, 10,000 of the kindly, unarmed, highly civilized and ingenious Incas, nobles and commoners alike, were massacred; their king was made a prisoner; and the Incan Dynasty was no more. Atahualpa, was for a long time confined while his conquerors made him open up, for them, a free passage

through every part of his Empire, while they wrung from him, by means of false promises of freedom, his gold and his treasures. Having secured all they wanted, they arraigned him before a mock tribunal and sentenced him to death; the evidence, sentence, and execution being all on the same day. Such was the Spanish method of introducing Christianity to the Inca-Indians. [PRIZE PARAGRAPH.]

* * * * *

The Coming Continent.

For a long time Europe has been seeking new outlets for its surplus population, new markets for its commerce, new opportunities for the investment of capital, new sources for the supply of food and raw material. The Continent of South America meets all these needs. So rapid is the tide of immigration that some think the average density of population in South America must be greater ultimately than that of any other grand divisions of the earth.

* * * * *

Dreams and Demons.

The Indians of Paraguay live in constant dread of devils. They are afraid to go at night to the swamps because they say these swamps are the homes of devils. They live in constant dread of their lives, on account of the witch doctors. Witch doctors might send cats or rats, or snakes, or beetles into the body, and only by the help of a friendly witch doctor can one get rid of them. Then they believe in dreams. The Indian believes that when he is dreaming, his spirit really leaves his body and wanders far away. While his soul is away, he believes another wandering soul may enter and take possession, and then his own soul cannot get back. Another serious thing is that they hold you responsible for what they dream. If they dream of being killed by a certain man, they hold that man responsible, and think they are justified in killing him in return.

The sum of Five Shillings will be sent each month to the one who sends us the best paragraph for this page. It must relate to South America. Address envelopes to Editor, 8 & 9 Essex Street, Strand, W.C., and mark, "Prize Paragraph."

The one Religion in the World without a Sacred Book.*

By Robert E. Speer.

THE South American religion is the one religion in the world which has no Sacred Book for the people.

In China the great ambition of the whole nation for centuries has been to master the Classics. In Moslem lands the Koran is the most exalted of all books, and

far as it could, sealed its sacred Scriptures to the people.

There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by col-



the ideal of the educated man has been to be able to read it in Arabic in its miraculous purity. Hindus and Buddhists have had their sacred books open to all who would study them. But in South America we have had the phenomenon of a land in the complete control of a Church which has, as

porteurs or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not one Roman

*From South American Problems, by Robert E. Speer.

Catholic out of a thousand in South America would ever have seen a Bible but for the Protestant missionary movement.

The priests themselves are ignorant of the Bible. In only one church did we find a copy of it, though there were service books by the dozen. And in that one church it had apparently been confiscated by the confessional. The Bible is not read in the Roman Catholic Churches, and there are no Bible Schools for its study.

The Protestant missionary effort has scattered millions of Bibles over South America, and has not only brought the book with its vivifying power to the people, but actually forced the South American Church to take up a different attitude.

Mr. Turner, the agent of the American Bible Society in Brazil, wrote in 1908:—"In the beginning of our work in Brazil we had to face constantly the fact that the Catholic Church positively prohibited the people from reading the Scriptures, and threatened with excommunication any who dared to do so. Even the priests in former years had to ask for a special dispensation if they wished to read and study the Bible for a time. I have visited many priests who did not have a copy of the Bible, and the few that do exist are in Latin."

Seeing, however, that prohibitions, excommunications, persecutions, and Bible-burnings had not availed to put a stop to the circulation of the Scriptures, which is all the time increasing, a translation of the four Gospels from the Vulgate was trans-

lated, printed, and placed on sale, together with Sarmento's translation of Carriere's French paraphrase of the Acts of the Apostles.

But in spite of these facts the circulation of the Bible is still discouraged or prohibited by the South American system, and no effort is made in Brazil to act upon the advice of the Archbishop of Rio, who commends these translations.

The Archbishop of Begota, in his circular issued in 1909, declared that all who received or had in their possession Bibles or books of whatever kind which are sold or distributed by Protestant missionaries or their agents or by other booksellers, are absolutely obliged to deliver such books to their parish priest or to surrender them to the ecclesiastical tribunal of the Archbishop. His people could not retain copies even of the Roman Catholic version of the Scriptures which are often distributed by the missionaries. Only a few months ago the priest in the church on the main plaza in Chillan in Crete, where the great markets are held, boasted openly in church of having burned seven Bibles.

The circulation of the Bible in South America is still dependent upon the Bible Societies and the Protestant Missionaries. If it were not for them, the people of South America would to-day be without the Bible. Is it wrong to give it to them? Must we justify a movement without which forty million people would be ignorant of the Bible?

Meaning of some Indian Names.

In the Indian language the name *Cusco* means "the navel," and it was the centre of the Empire which was known as *tahuantin suyo*. *Tahua* is the Indian word for "four"; *ntin* is a plural termination; and *suyo* means "province"; thus the whole word *tahuantin suyo* means "The Empire of the Four Provinces." When the Incas were the masters of the land of Peru and miles around each of the four provinces was under the rule of a Viceroy who governed it with the help of various councils, and who

was himself a member of the Incas Council of State in Cuzco. Here he was compelled to reside during part of the tenure of his office. *Coricancha* means the "place of gold," and this temple was probably the richest in the realm. It stood in the square which is now occupied by the Church and Convent of Santo Domingo at Cuzco. *Cori* is the Indian name for gold, while *plasa* is a square, and *sierra* means a mountain range with a saw-like edge. This word comes from the Latin *serra*—a saw.

Our E.U.S.A. Prayer Circles

IN our last issue emphasis was laid upon the necessity for prayer, and we are glad to know that some readers have taken the matter to heart. Below we give an extract from a letter telling of the formation of a "Prayer Band."

"Having received our first number of the new Magazine, SOUTH AMERICA, I write to say how pleased we are with it. May the blessing of our Heavenly Father be upon it. I wish particularly to refer to page 14—"Why not form a Prayer Circle?" I am sure you will be glad to know that on April 22nd, during the Convention at The Hillyers, Littlehampton, the friends had a special meeting and formed a "Prayer Band," the object being to keep God's children in touch with one another in prayer and fellowship for South America and the work at The Hillyers. We shall have a card of membership and hope to issue a quarterly letter, with subjects for Praise and Prayer, etc. The annual subscription is 1/- to cover postage, etc., and the balance, together with any contributions given by members of the Prayer Band will be sent to the E.U.S.A. at the end of the year."

We give the above as a suggestion, but while we gladly welcome such co-operation and warmly appreciate the service which these friends will render to the cause and would be pleased to hear from others who can make similar arrangements, we wish to point out that this is not exactly our thought concerning a "Prayer Circle." This will naturally suggest the question, "What then is a Prayer Circle?"

We will endeavour to explain as briefly as possible. A Prayer Circle is preferably a homely fireside meeting, at which social distinctions and Church connections are for the time being forgotten, so that believers of all denominations may unite together for a common cause—to pray that God will cause His salvation to be revealed in South

America. Such a meeting has usually more freedom in it than if carried on in the Church or school premises.

For such a purpose we believe that a definite time should be set apart as given to God for South America, upon which we will allow no encroachment, no matter how pressing the need may appear to be. If we devote only such time as we can spare (when there is nothing *better* to occupy it) to this service, we become a source of weakness rather than strength to those associated with us in this ministry. Wherever possible we suggest that an arrangement be made to have the meeting every fortnight—some of our friends meet every week—as if held less frequently it is difficult to keep in that close touch and sympathy with the needs which is desirable, nor can there be that power in prayer which is essential if the strongholds of Satan are to be overthrown.

In our opinion a small membership (probably not more than twelve) is to be preferred, for then all will be able to take part and there will be no crowding out of the humble members, who may nevertheless be the most spiritual and therefore "mighty in prayer." In order that prayer may be intelligent and definite each Circle is supplied with copies of letters written by the missionaries, telling about their work, and in the course of time the reading of these regularly creates a strong personal link between Home and Field which is found to be most helpful.

In addition to the help which the Prayer Circles render by their prayers, it is expected that the members will tell their friends about the needs of the work and thus spread the information they have gathered from the letters, so that their connection with us will begin to exercise an influence in the Homeland as well as away in distant South America.

For further particulars write to the Office.
J. L.



Shall these lands send us so much of the bread that perishes, and shall we withhold from them the Bread of Life ?

South America in the Edinburgh Conference Report.

By E. J. D. Hercus, M.A.

THE nine volumes which embody the proceedings and reports of the Edinburgh Missionary Conference constitute one of its most precious legacies, and will for some years be universally regarded as the standard work on Modern Missions. At least one of the Commissions collected from South America a large and carefully compiled mass of information, but in view of the decision to exclude Christendom as a whole from the sphere of the Conference the bulk of this could not be utilised.

Similar limitations apply to the British edition of the Atlas which was issued as a supplement to the report, for which reason we recommend the use of the American edition, which is conceived on broader and juster lines, and enables the student to include in his survey the missions in the Southern Continent.

We also take this opportunity of reprinting the dignified and temperate plea for South America and kindred fields which was drawn up by a number of delegates at Edinburgh and published in last year's Report of the Foreign Missions Conference

of North America. Most heartily do we associate ourselves with every word of it.

But first it may not be amiss to call attention to the short statement on South America which was admitted to Vol. I. of the Conference Proceedings, as part of the report on Carrying the Gospel. It consists of five brief pages, and is of course restricted to that portion of the more than six million pure Indians that is still "deep in heathen darkness," the measure of their darkness adopted being the fact that they have not received priestly baptism. Were a test less mechanical to be applied it would, we believe, be found that morally at least they are for the more part the soundest element in South America. Three statements of the Report deserve prominence.

I. They are of all men Most Neglected.—"Compared with other fields of Christian Missions, South America may still well be called the Neglected Continent." This witness is true. In part the reason for this state of things is to be found in the relatively unexplored condition of some 2,000,000 square miles of the Continent,

which now presents the largest and neediest field in the world for geographical research. In part the climate must be blamed, for three-fourths of South America lies within the tropics (though in many regions altitude corrects the drawbacks of latitude). Then again the turbulence of political life and the incredibly scattered condition of the Indians account for much.

Deeper than all these explanations lies another, which has found eloquent expression in a classic passage of the "Memoir of Allen F. Gardiner." Seeking to account for the ill-success which attended the devoted Captain Gardiner in his attempt to form a Society for South America in 1843, his biographer wrote: "It is a long time before our countrymen can be persuaded of the importance of anything which does not form a part of that inheritance of prejudices which they have received from their fathers. There seemed to be an infatuation on the subject of South America. While efforts to spread Christianity in other parts of the world were carried on with vigour, all animation died when South America was but hinted at. All with one consent began to make excuse. Eyes filled with dreamy somnolency at the prospect, and collective voices seemed to say with a soft murmur, 'It is the natural inheritance of pope and pagan: let it alone.'"

Had the good vicar who penned these words been permitted to study the signs of the times at Edinburgh half-a-century later he would have found little reason for modifying them.

II. The Chief Reason for Neglect is Romanist Intolerance.—In the words of the Report: "The principal reason for the late and sporadic efforts of Christian Missions in this part of the world, other than those of the Roman Catholic Church, may be found in the obstacles placed in the way of such work in nearly all of the South American Countries by the State Church." In thus laying at the door of the ecclesiastics of South America the intolerance which has obstructed missionary effort, the Report avoids the ludicrous supposition of Mr. Crichfield, whose eulogy of the South American priesthood is qualified by the mild admission, "There is a blemish—the religious intolerance prevailing in

Colombia, Ecuador, Bolivia, Peru, and some other countries, where under concordats established with the Holy See, or from other causes, the free development and exercise of Protestant beliefs are hindered, Protestant missions harassed, and their schools molested." Awkward facts these, which no amount of juggling will wholly conceal. But Mr. Crichfield has a scape-goat ready, and calmly proceeds: "This policy is so short-sighted, so narrow-minded, so indefensible, that one may well feel that the various states, rather than the Church, are primarily responsible for it" (! ! !)

Undoubtedly it is to the State Church rather than to the State that we must ascribe the opposition to evangelistic work. But the malady is no local product, but a direct and immediate result of obedience to the Bishop of Rome. When the greater excommunication was officially launched last year against all Roman Catholics attending the Protestant services in Cuzco, or harbouring our literature or Scriptures, sanction for this measure was found in the Syllabus of Pius IX. Published in 1864, this document condemns the assertion that every man is free to embrace the religion which his reason assures him to be true; it denies the propriety of granting to non-Catholics emigrating to a Roman Catholic country the free exercise of their religion; it denounces the suggestion that "the Roman Pontiff can and ought to be reconciled with progress, liberalism, and modern civism." "It is necessary in the present day," said Pius IX., "that the [Roman] Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." "The best condition of society is that in which the power of the laity is compelled to inflict the penalties of the law upon violators of the [Roman] Catholic religion."

Even in South America, thank God, this "best condition of society" has changed, but the authority which held it up to admiration has not changed. Yet some Christians question the need for South American missions!

III. Union and Consolidation are urgently needed.—"A sound missionary strategy is essential if the missions of South America are to accomplish the best results. Small independent missions, working without a statesmanlike plan and without ade-

(Rise and Progress of the South American Republics, i, 444).

quate knowledge of the field, should be discouraged. Carefully selected centres should be chosen and should be so strongly manned that there will be no serious break in the work because of furloughs and occasional illnesses." So runs the last and weightiest paragraph of the Report. It proceeds to enumerate five "centres of special importance"—one of which is the Peruvian Mission of the E.U.S.A.—and to name five districts where additional centres seem to be needed: of these the last is Cuyabá in the vast Brazilian State of Matto Grosso, where our missionary—Mr. Bernard—is gallantly holding the fort and projecting future advance. "In such a difficult field

interests or this class of missions, not embraced in the programme of the Conference, might be advanced. The outcome was the appointment of the following committee to draw up a statement for publication:

H. K. Carroll, *Chairman*, S. G. Inman, *Secretary*, John W. Butler, William Wallace, H. C. Tucker, Alvaro Reis, G. I. Babcock.

The following is their statement:—

"The undersigned delegates to the World Missionary Conference, rejoicing over the success of that great gathering and the impulse it must give to the evangelization of the non-Christian world, feel constrained to say a word for those missions in countries



In Arequipa—The City of the Volcano's Shadow.

only societies possessing a wide experience are able to meet the situation."

These are words of true wisdom. They express the ideals which underlie the formation of the Evangelical Union of South America. As we reflect upon them we seem to hear a voice from on high saying in our ears, "Who knoweth if thou art come to the Kingdom for such a time as this?"

Delegates specially interested in missions in Mexico, the West Indies, South America, Papal Europe, and Oriental Christian Communities held two meetings during the Conference in Edinburgh, to consider how the

nominally Christian that were not embraced in the scope of the Edinburgh Conference.

"Too much emphasis cannot be placed upon the greater task of evangelizing the two-thirds of the world's population to whom even the name of CHRIST is unknown. The position of the hundreds of millions who are in utter darkness presents, it must be admitted, a more urgent appeal than that of the millions of Latin-America and Latin and Oriental Europe who have a glimmer of the light. But we need to remember that those who grope in the half-night, believing it to be noon-day brightness, are not, because of the little they have, to be deprived of the

full pure Gospel. Indeed, CHRIST sent His disciples first to the Jews and then to the Gentiles—first to those having already the oracles of God, and secondly to the great outside world. Christianity must first have a basis in a Christian people for its wider world work. To-day it has that basis, broad enough and strong enough to give the Gospel to the entire world.

"It is the glory of the Church of this age that it is getting the world vision of the CHRIST when He commanded His disciples to go into all the world and preach the Gospel to every creature. No country is too remote, no people is sunk too low in savagery, no nation is too numerous to deter or discourage the missionary from hastening to proclaim CHRIST and His saving power. Let not the nearer, lesser, and perhaps easier fields be forgotten in the strenuous campaigns in Asia and Africa. We must not narrow our vision of the world's need by the plea that those millions of South America and Mexico, and those millions in Southern, Western, and Eastern Europe, and the far-off millions in Eastern lands and Eastern seas, and in Egypt and other parts of Africa, may be left to themselves because they are called "Christian."

"We do not stop to inquire whether the dominant Churches in these lands are, or are not Christian churches, or whether they are or are not faithful to their duty; we only affirm that millions and millions of people are practically without the Word of God and do not really know what the Gospel is. If CHRIST's followers are under obligation to give the Word of Life to those who are strangers to it, to tell those who have a form of godliness without the power thereof that they may have both, to show those who have never received the HOLY GHOST that the privilege is theirs for the asking, to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described, particularly to the myriads who are without God, without religion, and without a Christian standard of morals.

"The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary societies of the

United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American Societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on, but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental Societies are organised on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis, and the World Conference was restricted by the addition of the words "to consider missionary problems in relation to the non-Christian World." The Committee, in the judgment of many, was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to CHRIST, of its unity of spirit and of its purpose of active co-operation in evangelizing the World.

"This declaration, therefore, affirms:—

(1) That nothing that was said or done at Edinburgh tends to weaken the conviction that foreign missions to other than non-Christian peoples are legitimate and necessary.

(2) That much that was said at Edinburgh as to spiritual destitution of non-Christian peoples applies with almost equal force to the condition of large masses in nominally Christian lands.

(3) That the missionaries and native members are assured that these missions are dear to the heart of the Church and will receive its sympathy, support, and prayers.

(4) That these missions are to be strengthened and extended as rapidly as possible.

(5) That appeals for the development of resources for the more vigorous prosecution of the work reviewed by the Edinburgh Conference are equally for the benefit of the rest of our foreign missions.

(6) That laymen and ministers are earnestly invited to visit our missions in non-Protestant Christian lands in order that they may, by careful observation and study, determine for themselves the need of such missions, the character of the methods used, and the extent and value of the results."

The Open Door Band.

MY DEAR CHILDREN,

How do you like the new name? Our Editor thinks this is the best yet suggested, and now I am in somewhat of a fix because this title is made up of several suggestions, "The League of the Open Doors," "The Happy Helper's Band," "The Open Doors' Crusaders." So you see I have just taken a little of each and made it into "The Open Door Band," therefore I cannot give the prize to anybody—unless I make myself a present, and that would never do.

You will all be glad to hear that I have received a number of inquiries and suggestions about this new scheme, and I hope soon to show you a picture of the Members of the first Branch of "*The Open Door Band*," and next month to be able to tell you about several branches being formed. If you cannot form a Branch and you would like to do something yourself, write me a nice letter, and I will send you a collecting box or some Magazines to sell.

The competition this month is "*An Essay on South America*." Get to know all you can about it. You may ask Father, Mother, teacher, or anybody for information, but the composition must be your own. I will give a nice book to the boy or girl who writes the best Essay. Do not forget to put your name, address, and age, at the top of the paper.

In my letter to you last month I spoke of a beautiful statue in London, and now I want to tell you about another, thousands of miles away, in a place where you would never expect to find it.

Thousands of feet above the sea level, at the side of a mountain road, on the Andes, just at the point where the Republics of Chile and Argentina join, there stands a huge bronze statue of Jesus, called "El

Cristo de Los Andes" (The Christ of the Andes). In His left hand He is holding an uplifted cross, and His right hand is raised as if in the act of blessing. It is said that the metal of this monument is from condemned cannon. How did this monument of our Lord come to be on the top of a mountain and in a land where they know so little about Him? Well, years ago there was a quarrel between the Governments of Chile and Argentina about the exact position of the boundary line between the two countries, and it seemed as if there must be a war. At the last moment it was decided to ask

our King Edward, whom you know is often spoken of as "Edward, the Peace-Maker," to settle the matter, and this statue was placed just at the point where it was decided that the dividing line should be, and underneath on the pedestal was inscribed these words, "SOONER SHALL THESE MOUNTAINS CRUMBLE INTO DUST THAN CHILEANS AND ARGENTINIANS BREAK THE PEACE WHICH, AT THE FEET OF CHRIST, THE REDEEMER, THEY HAVE SWORN TO MAINTAIN."

Although these people have erected this noble figure of Christ, many of them do not understand its real meaning. Does it not seem as if Jesus was beckoning to us, and asking us to let the people in South America, who gaze up at this great monument, know that the real Jesus is the Way, the Truth, and the Life, and that they can only be saved through Him. What will you do to help?

Be sure and write me at 8 and 9 Essex Street, Strand, London, as soon as possible.

Yours affectionately,
STANLEY WALTON.



"The Christ of the Andes."

THE LATEST BOOKS

Ancient & Modern Panama.

"PANAMA, THE CANAL, THE COUNTRY, AND THE PEOPLE."

By ALBERT EDWARDS.

(New York, The MacMillan Company, 10/6 net.)

THERE are we Americans dropping down into the heart of a jungle of unequalled denseness, building a young mountain, balancing a lake of 150 odd square miles on the top of the continental divide, gouging out a cañon 10 miles long, 300 feet wide, and in some places over 250 feet deep. Think about that for a minute, and then be proud that you are an American." Such are the emotions roused in this author's mind by his personal examination of "the largest dam, the highest locks, the greatest artificial lake, the deepest cut, the biggest machine shops, the heaviest consumption of dynamite, the most wonderful sanitary system" in the world.

Mr. Edwards has done some notable digging on his own account. To many readers the most enjoyable portion of his book will be that which deals with the result of his delving into the records of bygone years, and the convulsed history of the Isthmus and the adjacent lands. Beginning with the story of Columbus and his fourth voyage, he traces the doings of the earliest colonists, the conquest of Peru, the raids of pirates and buccaneers, the ill-starred Presbyterian Darien scheme of 1698, the dwindling of Spanish prestige, the growth and final realization of the Republican movement, and the story of the canal from its first projection to its latest stage of execution.

Whatever the twentieth century may hold in store for Panama, the records of its early years warrant us in hoping that never again will it be the theatre for deeds so foul as those of the "good old times." The chapter devoted to Pedrarias ends with the words: "He died in July, 1530—unhung," and many another who figures in Mr. Edwards's

pages is worthy of the same Tacitean epitaph. The great exception is Las Casas, the friend of the oppressed, the target of the oppressor. At forty years of age this remarkable friar read in the book of Ecclesiasticus the verses which begin—"He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted." Then and there he was converted from acquiescence in Indian slavery to a dauntless championing of their cause.

Speaking of present-day conditions the author says:—"The religion of the country is Roman Catholic. Most of the men, however, seem to be free thinkers." Of old the pagan Indians marked with flowers the bones at the dark spots of their jungle-trails, which they believed to be haunted by evil spirits. To this day the custom is retained, and to the flowers is added the further charm of rude crosses. "In every *rancho* you will find a sacred corner presided over by a wooden cross, and sometimes a holy picture. The Indian women like to put broken pieces of looking-glass about these shrines. But beyond this it is hard to find any signs of Christianity among the natives."

To this testimony add the record of Mr. Edwards's conversation with the Bishop of Panama, whom he describes as a "picturesque type in his frayed and faded purple. His face was round and wrinkled and amiable. In his youth he had been a scholar and had travelled widely. He was curious to know if the 'modernism' heresy was making headway in America. I asked if it was troubling Panama, and he said, "Alas, no! my clergy are too ignorant; they have not heard of it."

E. J. D. H.

The Responsibility is Ours.

By Dr. J. R. Mott.

A FINAL impression which has been borne in upon me with overwhelming force is that a special burden of responsibility rests upon the Christians of the United States for the extension of Christ's Kingdom among the peoples of South America. We should not forget that there is a South America, and that if we include in it the Philippines, its population very nearly equals that of Anglo-Saxon America.

Year by year the commercial relations between us and the South American peoples are becoming more intimate and extensive, and are destined to witness an enormous expansion. The Southern - American countries are new countries like our own, and they are looking to us as to no other part of the world for guidance. These Southern lands in their times of crisis turned

their eyes towards the North American Republic.

The fact that our example led to the creation of their republics involves a different relation to them than to other people. We have come to realise the full force and aptness of the designation of South America as the 'Neglected Continent.' Is it not our solemn duty to atone for generations of neglect? If we do not extend the hand of helpfulness to these people who occupy more than one-half of the hemisphere, the practical question is, Who will do so?

As a matter of fact the Protestant Christians of Europe will not. The responsibility is ours. The time has come to concern ourselves as never before with South America.

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"Neglected" as the Continent of South America has been politically, still more is it "*terra incognita*" spiritually. This book, consisting chiefly of narrative of colporteur experiences, lifts the veil somewhat and gives glimpses of the country and its people, together with the efforts that are being faithfully made to reach—all with the message of the Gospel.

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Evening Meeting—Westminster Chapel	29	11	6
"An Institute Bible Class"	2	4	0
7 General Finch	1	1	0
8 A. A. Head	5	0	0
9 Barmhead P.C.	1	0	0
700 Kirkwood Mission P.C.	0	7	0
1 J. Erskine	2	0	6½
2 Stokes Croft Chapel	6	10	6
3 Mrs. Rees	0	10	0
4 Miss L. Smith	1	0	0
5 Miss T. P. Rhind	0	2	6
6 R. Lowe	0	10	0
7 "From Scotland"	25	0	0
8 do.	1	0	0
9 Miss Francis	0	5	0
710 Miss R. Lambey	0	5	0
1 Miss M. Reeves	0	12	0
2 E. A. Neatby, M.D.	2	2	0
3 A. V. Marchant	0	12	0
4 Mrs. Madden	20	8	10
5 W. Duncan	0	10	0
6 S. Sennett	0	5	0
7 Surrey Chapel F.M. Band ..	2	0	0
8 Mrs. Ollerenshaw	0	10	6
9	4	3	7½
720 F. A. Everidge	0	4	7½
1 West Finchley Baptist Ch. ...	0	7	9
2 Miss E. Grace	0	6	0
3 Miss L. Hancock	0	10	0
4 J. A. Tod	0	6	0
5 Miss Pinn	0	4	3
6 Leeds P.C.	1	2	6
7 Miss Goodall	0	2	0

Receipt No.	£	s.	d.
8 Study Circles	4	14	0
9 "Living Waters" Miss. Union	5	0	0
730 C. H. Walker	1000	0	0
1 N. Burns	0	5	6
2 Anon.	30	0	0
3 Redhill P.C.	0	5	6
4 Mrs. Robertson	0	3	0
5 Miss M. S. Grimes	0	5	0
6 J. Wiseman	0	10	6
Nat. Bible Soc. of Scotland ..	5	8	4
7 W. H. Holland	0	8	0
8 W. H. Harrison	0	5	0
9 Mrs. Payne	0	5	0
740 Miss Watkins	0	5	0
1 Markinch P.C.	1	9	0
2 Rev. G. Smith	100	0	0
3 J. Christie Reid	5	0	0
4 Miss M. Ward	0	10	6
5 Mrs. G. M. Hales	1	0	0
6 D. W. Allardice	5	0	0
7 Mrs. Allaroice	5	0	0
8 Mrs. Hardwick	0	6	0
9 Miss Schmidhammer	1	0	0
"Member of Prayer League" ..	0	10	0
750 Miss L. Hanbury	1	10	0
1 Miss S. Carter	0	4	0
2 Mr. and Mrs. L.	1	15	0
3 J. Lewis	0	5	0
4 Mrs. Wayne	0	5	0
5 Miss Garside	0	5	0
6 Mrs. Smith	0	5	0
7 Miss M. B. Ogilvie	3	0	0
8 Acton Baptist Chapel	10	0	0
9 Miss S. A. Harms	0	5	0
760 Miss A. M. S.	0	10	0
1 Miss H. S. Grant	0	10	0
2 Reading P.C.	0	6	8
3 Rev. G. Smith	1	2	0
4 Miss F. Cheesman	0	12	0
5 Misses Field and White ..	1	0	0
6 Webster Groves P.C.	2	7	2
Per Rev. A. S. McNairn.			
Anonymous	0	10	0
Per Rev. G. Campbell Morgan, D.D.			
Anonymous	2	0	0
Miscellaneous.			
W.H.T.	1	Folding Camp Bath.	
G.H.S.		Free Dental Service.	
J.S.		Free Cartage.	

London Auxiliary.		
Receipt No.	£	s. d.
Per Mr. P. D. Harding.		
7083 Anonymous	0	14 6
E. W. Corbell	0	10 0
Glasgow Auxiliary.		
Per Mr. G. Peart.		
9008 Elgin Place P.C.	0	13 6
9 Various Friends	0	3 0
Per Mr. R. Menzies.		
1237 Miss A. Branston	0	2 1
8 Miss T. Robertson	0	8 0
9 Miss J. Thom	0	10 0
1240 M. Smith	0	9 0
1 Miss B. Gavin	0	2 6
2 J. Niven	0	1 8
Edinburgh Auxiliary.		
Per Miss E. C. Graham.		
1123 Mrs. Graham	10	0 0
4 Misses Callender	0	5 0
5 do.	0	3 0
6 Mrs. Mowat	0	5 0
7 Mrs. Gorrie	0	2 6
8 Miss M. Taylor	0	5 0
Hon. District Secretaries.		
Per Miss M. Hughes, St. Leonards-on-Sea.		
1076 Miss Womersley	0	15 0
7 St. Leonards Y.W.C.A.	0	8 4½
8 St. Leonards P.C.	0	18 0
Per Miss Eccleston, Liverpool.		
511 Miss Bullen	0	10 0
2	0	3 0
Per Miss Pescod, Liscard.		
1272 H. J. Shaw	0	5 0
3 do.	0	5 0
4 do.	0	5 0
5 Miss Jordan	0	1 2
6 Miss Broadridge	0	4 0
Per Mr. T. W. Leese, Manchester.		
1372 Openshaw Meeting	0	11 0
3 Ancoats do.	0	8 8
4 Stockport do.	0	10 0

"SOUTH AMERICA." The Magazine of the Evangelical Union of South America.

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Form of Bequest to the Evangelical Union of South America.

I give and bequeath to the Evangelical Union of South America, 8 & 9, Essex Street, Strand, London, W.C., the sum of (Name amount in writing) Pounds Sterling, free of death duties, to be used for the purposes of the said Mission, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Mission, shall be a sufficient discharge for the said legacy.

What I saw in Argentina.

By Mr. Newton Jones.*

IN the first place I should like to express publicly my great thankfulness to our Heavenly Father that I have been permitted to travel 36,000 miles during the past eleven months without a hitch. There was not a single mishap, and I was able to fulfil all my engagements, and pass through Australia, New Zealand, and the Argentine. In planning my tour, I was arranging a little bit of pleasure in reserve, and hoping that after having completed my work in Australia and New Zealand, I might come back across America. But as the question was being discussed in Committee, Mr. Hercus knocked at the door, and said he wanted to press me to return through South America and visit the Mission Stations in the Argentine. I would not have missed it for the world. It was one of the brightest opportunities of my life, to grip hands with those of whom I have heard in the past fifteen years. I candidly confess that the man who inspired me to an interest in missionary work was Robert Elder. My tour took me through Australia, and there was not a place I visited there in which I did not speak of South America, and I want you to know that they are wonderfully keen on missions there. They were tremendously roused at the thought of my visit to the Argentine, and I believe I can place in the hands of your Committee the names of many who are interested.

The names of Elder and of Cook have been known to me for years, and strange to

say they were linked together in this campaign. When I landed in South America I found certain things which I do not want to go into here; how the commercial world is immensely interested in South America, how £600,000,000 of British money is invested there. I want specially to point out our glorious privileges, and the wide open doors there for the Gospel. I went there in the special interests of the boys and girls. My heart goes out to young people,

and I am firmly convinced that if anything great is to be accomplished for Jesus Christ in South America, it is to be through the Sunday Schools and the boys and girls. It is a case of sending out witnesses to every place for Jesus Christ. And when I travelled, as I did with my friend Mr. Torre, in the Argentine, and he told me this town or that of thirty or forty thousand, or fifty or fifteen, or only ten thousand, had not got a single witness for Jesus Christ, it made my heart heavy and sad. Here, in one of our suburbs, we can scarcely pass into a single street without finding a church, a mission hall, an open-air service.

My theme throughout my whole tour was

three-fold. First of all, we have an Evangel, we have an inspiration centred in a Christ, who was rejected, and died, and rose again, and was glorified, a Christ who is coming again to His believing Church. Secondly, to make known this Evangel is our most intense joy. Then, coupled with that, I put the educational work amongst the young; and it was a tremendous interest to me to see



Mr. Newton Jones.

* An Address given at the May Meeting of the E.U.S.A. at Westminster Chapel, Saturday Afternoon, April 27th, 1912.

how the leaders in the various places were eager to talk over the best methods by which they could lay hold of boys and girls, and do efficient work.

After a three weeks' run from New Zealand I reached South America on the 9th of December. Unfortunately, our landing

six services. We arrived at Buenos Aires at a quarter to eight on Sunday morning. Within three hours I was taking a service; I preached again at half-past twelve, then at two o'clock, once more at half-past three, again at half-past four, and took a final service at half-past seven. I think Dr.



Map of the Province of Buenos Aires.

was delayed by a terrible storm, so terrific that the captain would not put into harbour that night; and the next morning we discovered three ships on the rocks. On landing a letter was placed in my hand, and I discovered that during my three weeks ashore it was arranged for me to take fifty-

Morgan will say that was a fair programme for one day. But the fact of the matter was that I had lost time, and I had to redeem my character. Next morning I had a conference with some workers, and again in the afternoon at the Y.M.C.A. It was the greatest inspiration to see the work carried on. At

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night I met Sunday School teachers and workers, numbering 200 to 300. I gave an address, and then they put questions to me. You may not believe me, but at ten o'clock, when I thought it was a fair time to close the meeting, they elected to stay, and at twenty-five minutes past ten we had the Benediction. I mention that to show the keen interest of the teachers.

The next night I addressed a number of Boy Scouts, and the following evening went to Rosario. There we had a meeting in the afternoon, and a Conference in the evening, and that was repeated the following day. At every one of those services, where I preached through an interpreter, we had signs of blessing. On the way back it was my privilege to visit Campana, a town of some 3,000 people, where your missionary, Mr. Strange, is hard at work. In addition to his preaching services in the town (where there is an average attendance of 65 to 70) he has an immense opening for work in visiting the neighbouring islands on the Parana. Some 200 families altogether are visited in a little over a week, but there are about 10,000 people living on these islands who have never had a copy of the Word of God, and know nothing of the Gospel. If a little steam-launch could be sent there, the missionary would be able to get about more quickly and accomplish more. Whilst I was there a man came to visit Mr. Strange, who was very hopeful about him, for he had given up drink and gambling. Now that man came to tell him he had gone a step farther, and accepted the Lord Jesus Christ; he wanted books, and to be taught to read, so that he might be helped in the Christian faith. Would to God we had applications more frequently like that in our own churches!

I went on from there to Las Flores, and visited Mr. Cook and Miss Holford. One could not but feel how unattractive these flat pampas are; no beautiful scenery, nor natural charm. It gave one a greater admiration for those who are content for Christ's sake to be buried alive there. Mr. Cook told me that the great difficulty in Las Flores now is not Romanism, but blank indifference: people care nothing for religion, whether it is Romanism or Christianity; they are given up to Materialism.

In Coronel Suarez I found Mr. and Mrs. Schmitt at work among a population of 6,000. The mission church holds about 200, and there is an average attendance of 120, a

proportion which many would be thankful to see here at home. The membership numbers 53, and the Sunday School 50, with six teachers, four men and two women. A few miles from the town there are two colonies of 6,000 and 3,000 Russians respectively. Think of the work to do in that cosmopolitan population, for there are Italians, Spaniards, French, Germans, and Russians! If witnesses for Christ are sent there, the truth which they preach will possibly react again through those people on all parts of the world. La Madrid is a small town close by, full of hope, and likely to open up into a Mission Station, provided money is found, for the door is wide open.

Passing on to Bahia Blanca, a city of 56,000 people, I clasped hands with a good brother who is a coal merchant, but doing service for God in his spare hours, seeking to strengthen the hands of all who are witnessing for Christ there. Then, turning my face toward Buenos Aires once more, I came first to Tres Arroyos. Here Mr. Elder, well supported by some whole-hearted young people, is doing noble work in the Sunday School. One or two of the young fellows are studying to become preachers of the Gospel, and go out into the country with the Message.

Half-way between Tres Arroyos and Tandil, Mr. Elder took me to an interesting little town, where if anybody should go to-morrow to preach the Gospel, there would be an audience of 150. An Italian farmer entertained me, and if you want to know more, you will find his whole story related in this month's magazine*—how his father was brought to Christ by having a tract given him, and then a copy of the Gospel. He emigrated to South America, and as the outcome of his quiet testimony in the home many have been brought to Christ. Here Mr. Elder and Mr. Strachan take it in turns to spend one Sunday in four, and there is the foundation of a magnificent church in days to come.

I next visited Tandil, and to get there sooner we arranged to go by cattle train. We had first-class tickets and rode in the van, and sat upon a wooden box. We drank mate. Some like it—I don't. But why mention this? Because we were able to get into touch and conversation with the men. They told me many things, and it was an education to me. Half-way there

* "South American Messenger."—April.

the train stuck, and could not go on, so they took the front half on and then came back for us. Consequently, we lost all but ten minutes of the time saved by not waiting for the mail train. Of Tandil I cannot speak at length : suffice it to say there is a magnificent Gospel work going on there. After personal contact with all five stations supported by you in the province of Buenos Aires I say emphatically your Union ought to be proud of the men and the work they are carrying on under circumstances of often peculiar difficulty.

Let my last words be of the children, in whose special interests I went and have been urged to return. Is it not true that when we win a man for Christ we win a soul ; but when we win a child we win a life? My prayer is, "The young of the Argentine for Christ." God helping me, I am determined to use what little influence or power I may have in the schools and churches I visit to impress upon everyone the duty and opportunity we have of bringing South America to the feet of the Lord Jesus Christ.



Forgotten !

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain."

"If thou sayest, Behold we knew it not."

Proverbs xxiv. 11, 12.

See how the Gospel Messengers press on !
A mighty army, banners all unfurled,
Sweeps on in lengthening strides to victory,
Mighty in deed and word throughout the world.
But South America still waits !

Thousands on thousands now the tidings spread ;
Hark ! comes the shout of triumph from afar ;
India at last is bowing at His feet,
While China and Japan their gates unbar.
But South America still waits !

It seems as though each warrior's eager eye,
Scanning, perceives the need of all mankind ;
And facing death or danger, God's ordained
Bring life to those in death, and sight to blind.
But South America still waits !

No pestilential climate stays his zeal
Who but obeys, who humble runs his race
Finds ever all things possible in Christ,
No foe so terrible he dare not face.
But South America still waits !

Still waits, and waiting hopeless drifts away,
Drawn unto death, and ready to be slain.
Shall we forbear a saving hand to stretch,
Or close our ears to cries of souls in pain,
While South America still waits !

Her teeming tribes of savage redskins need
Another Brainerd, still so long denied ;
While slaves of Pagan Rome make mute appeal,
As doors wide open stand on every side.
Yet South America still waits !

Still waits ! four weary centuries have gone ;
Ripe is the harvest, but the labourers few.
Waits for the saving Christ, the cleansing blood,
And waiting, calls for light, for help, for you !

FREDERICK C. GLASS.

Brazilian Indians.

By Frederick C. Glass, Sao Paulo, Brazil.

AMONG those interested in the subject there is a prevalent but erroneous idea that nowadays the uncivilized Indian tribes of this immense country are only to be found in the far, little known, interior territories.

This is not the case, however, for there yet exist within a day or two's journey from S. Paulo or Rio, and even on the coast itself, numbers of these interesting and neglected people.

Practically the whole of the northern half of the seaboard State of Espirito Santo, with the exception of the northeast corner, is only inhabited by representatives of the important tribe known as the Botocudos.

From the mouth of the Rio Doce to beyond the frontiers of Bahia they reign supreme—and, in fact, there are only several minor States of the Union where the primitive Redskins have not, to a more or less degree, still retained some hold of their ancient heritage. These aboriginal tribes of South America are now attracting much attention. Continental museums (especially German) and scientific societies send their special representatives to obtain information and acquire ethnological collections among these most interesting and mysterious people, and that at great expense and hazard of life.

The Brazilian Government, too, is tardily awakening to realize her duty and responsibility in the matter, ere these Indians are exterminated by the ruthless rubber-grabbers and explorers.

In short, the whole question is being studied as never before, and a big movement is on foot to protect, civilize and care for these original proprietors of Brazil, though, as yet, no persistent effort has been made to reach them for Christ, to tell them of the measure of their inheritance in Him.

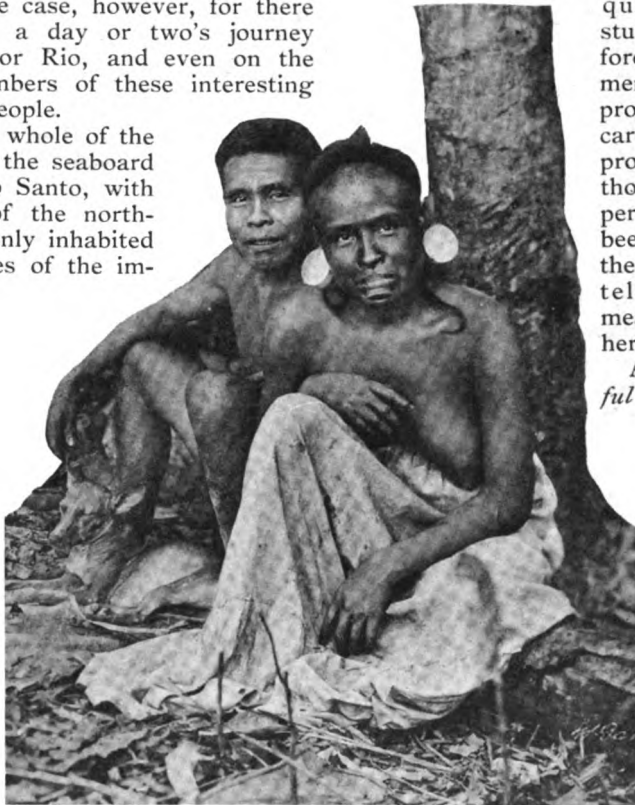
At least, no *successful* effort is on record, for, to be correct, several noble, self-sacrificing, though fruitless attempts have been made in the past.

Ten years ago the South American Evangelical Mission sent an important expedition to reach some of the numerous tribes found on

the headwaters of the great Amazonian system.

A work was initiated in the extreme northern State of Pará in a lonely spot on the highlands, where rise the mighty rivers Essequibo and Rio Branco.

A station was opened, the timid Indians were gathering around the centre, and a



Botocudo Indians.

school was already started, when yellow fever struck down the workers, who were at once abandoned by the superstitious Redskins. Without food, without a soul to minister to their last needs, away in that far, lone interior, they perished, just ere the too long delayed help was in sight. They were buried

About this time an attempt was also made by the same Mission to establish a work among the Cherente and Carajá Indians of Goyaz on or near the river Tocantins, and a station was opened in the little town of Caroline, on the banks of that river to serve as a base for further operations.

But, though some good work was initiated among the Brazilians, the Indians were never reached, except on one journey of exploration, for, owing to the great difficulty in keeping open the necessary line of communication with the outside world, and other equally relevant reasons, the effort proved another very disappointing and costly failure, and ten long years have now passed without one other permanent attempt to reach these Indians for Christ.

Anything like a reliable estimate of the existing numbers of these Indians, while hundreds of thousands of square miles of Brazil have yet to be explored, is quite impossible. Between latitudes 4 and 10 south of the Equator lies a great country only known along the banks of the great forest-fringed Amazonian tributaries which intersect this territory, and which receive the waters of a thousand other mysterious, unnavigable, unknown rivers, at whose sources may yet be found the last strongholds of these indomitable people.

An attempt made by a British Society a few years ago to solve this problem proved a complete failure. Only years of sacrifice and suffering will ever give us this knowledge. When some modern Livingstone crosses South America on latitude 10, then we shall have some reliable information to start with, but not till



Botocudo Indians in the Forest with bows and arrows.

by the Indians in a common grave on the banks of the Essequibo. Another missionary, a promising young Canadian, under the terrible stress of circumstances, endeavoured, in a small canoe, to navigate the dark, lonely waters of the same river to Georgetown. Nobody knows his fate to this day. He was never again seen.

then. The intrepid explorer Savage Landor found the task beyond even his power, and chose in preference the great water highway of the Tapajós, and even so, in a comparatively short cut across country, from that river to Manaus on the Amazon, he nearly lost his life in the dense impenetrable forest, being several weeks without food, ere he

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finally escaped. But, meanwhile, we *do* know, by personal contact of some thousands of these Indians, have been in direct touch with them, and have felt the pulsation of their hearts.

Mainly owing to the ill-treatment and treachery they have suffered at the white

idolatry, and seek to "improve themselves," as one young Carajá said to me, and would welcome a real friend and sympathiser. We have a chain of mission stations from the coast to the remote interior, within reach of two or more of these tribes. For three years we have called for volunteers for the



Carajá Youths.

man's hands, some of these tribes are dangerous and unapproachable ; but, generally speaking, they are a noble people, worth sacrificing for, worth suffering for, worth saving.

They are as yet unfettered by caste or

Carajá Indians. There has been no response—no one has volunteered ! Again we send forth the cry : "Who will go ?" and wait for an answer straight and clear, "Here am I, send me."

The Call of Christ to His Church.

WHAT IS THE RESPONSE ?

By AGNES M. BOYS.

This pithy appeal for more widespread interest and more intense personal effort on behalf of foreign missions has just been issued by the "Living Waters" Missionary Union. Copies of this 16 page booklet can be obtained from Miss Agnes M. Boys, 14, Southfields Road, Eastbourne.

Price 1d. each, 11d. dozen, 6s. 6d. per 100; postage extra.

Wanted.

Miss Pinn, who looks forward to an early return to her nursing work in Cuzco, Peru, writes : "I want to take back with me some *blankets, sheets, and pillow slips* for the use of our patients, and shall be glad to receive any new or old, or contributions for the same."

Births.

McNAIRN.—To Mr. and Mrs. A. Stuart McNairn, at 4, Norman Avenue, East Twickenham, on 21st May, a daughter Alison Jean.

RITCHIE.—To Mr. and Mrs. John Ritchie, at Harley House, Bow Road, E., on 22nd June, a daughter—Anna Sophie.

Deputation Tour of Rev. Chas. Inwood

IN THE UNITED STATES AND CANADA.

TO many of our readers who have been accompanying Rev. Chas. Inwood by their prayers, the following notes will come with peculiar pleasure. These prayers have been heard in Heaven, and answered in the land across the sea.

For the sake of those readers of "South America" who have not been in touch with our previous publications, we should explain that Rev. Chas. Inwood, who is one of our Directors, is at present engaged in an extended tour mainly on behalf of the Evangelical Union of South America.

The months of March, April and May were devoted to arousing and organising interest in our work among the churches of U.S.A. and Canada. The following paragraphs from his reports show how valuable and blest that work has been. June and July are being spent in Jamaica on behalf of the Keswick Convention. From Jamaica Mr. Inwood proceeds to South America, where he hopes to visit all our workers. August will be given to Peru, and thence he will proceed *via* Bolivia and Chile to Argentina, where he will spend the month of October. The following month will be given to Brazil, and he is expected home in England before the end of the year.

ATLANTA CONFERENCE.

Friends will remember Dr. Len Broughton's striking testimony to the power of Mr. Inwood's address at Atlanta, published in our previous issue. Mr. Inwood writes: Dr. Broughton gave me the closing night, the finest opportunity of the Conference. We had 3,000 present, and many turned away unable to gain admission. God was pleased to give me a season of remarkable power, and He held that vast congregation in a mighty grip all through. Not one person left, though many young folk often do in the Sunday meetings. Mr. Broughton was amazed, and said he had never seen anything like it there. Scores came up afterwards to speak to me of South America,

and some to say they will pray about becoming missionaries there.

NASHVILLE.

Towards the end of the conference I got a very urgent request from the Dean and Faculty of the Vanderbilt University, to go and address the students on the Monday and Tuesday following. The Chicago friends had altered my dates to that week, and I was to leave Nashville for Chicago on Monday night and my work began on Wednesday. By leaving Nashville on Monday morning at 7 o'clock, and travelling all night on Tuesday, I found I should reach Chicago in time for the meetings, so cabled acceptance of Nashville. I reached it on Monday evening, and held a meeting for the students that night, and three more on Tuesday, and a very deep interest was created. Unfortunately I had contracted a nasty cold by a ride in an open motor in face of a bitter wind, when driving to a church in Atlanta to preach. This developed badly, and as Chicago was in the throes of an Arctic blizzard, I dared not plunge into it with my high temperature. In consequence of this I had to cancel that and make for the Sunny South as soon as I was able to travel. Fortunately, the weather there was very warm and that broke my cold and prevented it from affecting my throat. Had I been able to go to Chicago, the weather since has been so bad that I should have been held up for several days by enormous drifts of snow.

LOS ANGELES.

At Los Angeles Mr. Inwood was able to accomplish much in organising for the American interest as also to interview friends who were seeking guidance concerning the help they were prepared to give to work in Latin America. Of the meetings held he writes:— The meetings for South America made a profound impression. At the Calvary Baptist Church on Wednesday, and First Congregational Church on Thursday night many were moved.

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The meetings which followed in

REDLANDS

were most encouraging and I believe a very real interest in South America was created. Some persons who heard the appeal are prayerfully considering the question of offering to their own churches for work in South America.

ST. LOUIS.

The journey of 3,400 miles from California to St. Louis proved fatiguing, but Mr. Inwood says : The meetings in St. Louis were good. I was there two days, and had two meetings the day I arrived and three the next day. I found a little circle of friends in the Bethesda, and was touched to hear of the gifts of the poor which from time to time are laid upon the altar for our work.

CHICAGO.

I preached twice yesterday in the Moody Church to crowded congregations. In the afternoon I also addressed a meeting of from 300 to 400 persons upon the needs of South America, and it was evident that the story deeply moved the hearers. To-day (Monday, 22nd April) I spoke in the Millard Hall to a congregation of 203 persons, chiefly men, a large number of them ministers. It was manifest that the story startled and amazed them. The ignorance concerning the moral and spiritual condition of South America which prevails here is terrible. It is clear to me that a work of education is being done in every centre visited which must and will mean prayer and gift and love and service in days to come. I am thankful for this privilege of ploughing and sowing, and am sure the harvest will not fail. The Chicago meetings were full of power, and under God have greatly deepened the interest of the Lord's people there in our work.

NEW YORK.

In this city a great deal of time was given to organising a proper representation for the United States. So Mr. Inwood says : Here in New York we have been laying foundations. We have had several very successful meetings, and a living interest has been created.

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NORTHFIELD.

I got in a strong message on South America to the students here yesterday (May 8th). It seems to have surprised leaders as well as students. They had no idea of the actual state of things. The meetings with the students were full of promise, and I trust that some of the young lives which were roused by the appeal for South America will be given up to its evangelisation.

MONTREAL.

The visit to Montreal was greatly affected by the weather. Sunday and Monday were torrential downpours such as one very seldom witnesses at home, and of course the congregations were nearly washed out. I was surprised that anyone ventured out. In addition to preaching twice on Sunday and speaking on South America on Monday night, I had a fine opportunity at the Union Ministers' meeting in the morning, and they were deeply impressed by what they heard.

OTTAWA.

At Ottawa we had two of the best meetings of my entire tour, thanks to my host who took up the matter and worked it splendidly. He so arranged it that all the ministers of our Synod should attend and we had some thirty to fifty. One of them said they must do something for their neighbour continent.

TORONTO.

The meetings here were terribly affected by almost continuous and torrential rains. I had two meetings each day, the evening meetings being in different centres. Those who came seemed to be deeply moved, indeed, one of the meetings was quite remarkable for the power which rested upon us as I pleaded for South America.

CLEVELAND.

The last meetings of the tour were in Cleveland. Here two pastors, Dr. Lawrence and Pastor MacKenzie, threw their souls into the work, and as the result we had the richest single day of my tour; it was weighted with the presence of the Spirit of God, a gracious finish to a tour fraught with real and lasting blessing in every place.



All Editorial Communications to be addressed to Editor, "South America," 8 & 9, Essex Street, Strand, London, W.C.

WE very deeply regret that Rev. J. Gregory Mantle, much to his own and our disappointment, is quite unable to serve the Board in the capacity of Secretary, or continue his work as Editor of this Magazine.

At a special meeting of the Board held on June 11th, in view of the urgency of our need in consequence of this fact, it was resolved to retain the services of Mr. A. Stuart McNairn in this country for the present, and he was appointed as Secretary of the Board.

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IN view of Rev. J. Gregory Mantle having relinquished the Secretaryship, any personal correspondence should be addressed to him at 58 Lewisham Park, S.E., while his assistant, Mr. Stanley Walton, who retires with him, asks that his personal letters be addressed to 6 Adelaide Road, Brockley, London, S.E.

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WE are arranging for a party of South American missionaries to gather at Keswick for the Convention. Readers who hope to be at the Convention will note that our address there will be: "The Oaks," Church Street. As this occasion provides an opportunity for many of our friends throughout the country meeting with some of our missionaries at home on furlough and making the acquaintance of our Secretary, we hope that they will call and make themselves known.

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EVERY morning during the Convention a meeting for prayer on behalf of South America will be held at "The Oaks," at 9.15. On the morning of Monday, 29th

July, a public missionary meeting for South America will be held in the Pavilion. Details of this meeting will be announced at our daily prayer meeting, and by public notices in Keswick.

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JULY and August are the holiday months, and they are most difficult months for Missionary Societies. It is

Holidays. a joy to us that a missionary interest is a part of the routine of life for so many, and surely this is also a joy to the Master. But while friends at home are busy with holiday arrangements, their travelling, recreation and rest, it is winter in South America and the work is in full swing and expenses are running right on. If those who have South America and its needs laid on their hearts will settle the matter *before* going on holiday, they will carry a much lighter heart to their pleasures and these will be enriched.

* * * * *

WE venture to suggest that this holiday presents an opportunity for a little experimental missionary work.

Be a Missionary. Why not improve the occasion and have the personal experience? We would not suggest that all our readers go to South America for their holiday. But right here in Great Britain there is an open door. There are many good Christian people who have no idea of the needs of Latin-America. Now our holiday takes us out of the home community where there is an interest, and, possibly, into another where there is none. Any reader on his holiday can wisely and prayerfully circulate ten or twenty copies of this magazine, and so introduce it to possible subscribers. We will gladly supply sample copies of *South America* on receipt of a post card with the names and addresses of friends you think you can interest. Why not see that somebody where *you* go gets set on fire. Be a missionary!

Our Prize Paragraph.

A Lent New Testament.

Writing from Brazil, the missionary tells of two women converted through a borrowed Testament. "Will you tell me how it happened?" "Oh, yes," and the shining eyes sparkled. "I have always liked to make flowers and pretty things, and once I thought I should like to make a presepio (a representation of Jesus in the manger). But I did not know about the various details. I spoke to a friend, a Portuguese woman, about it. She told me the story was in a book she had which her father had bought in Portugal and given to her. She said she would lend me the book, and I would then know all about the birth of the infant Jesus and the blessed Virgin." The book was taken home and carefully read by the sisters and their father, and they became so much in love with the book that the father became a converted man and the sisters, too, found the Saviour. Afterwards they were able to buy a Bible for themselves, and so did not need to borrow one. [PRIZE PARAGRAPH.]

* * * * *

Where had it come from.

A Protestant Missionary came upon a little group of Christians, very homely and simple people. They stated that eight years before they had bought the Scriptures from a Colporteur. They gathered for study, and found the book better than any they had ever seen before, but what the religion was which it taught they could not say. It was not Roman, for it condemned some Roman practices; they read to their amazement that John the Baptist charged nothing for his baptism, and that the gifts of God could not be sold for money. They were sure, also, that it was not Protestant, for the book was full of the things of God, and their priests declared that Protestants *believed neither in God nor in Jesus Christ*. Now they discovered to their astonishment that the Protestant Missionary's faith was like theirs—in which they are still standing firm.

Who made your Bicycle?

Colporteur Negri met a sceptic in Buenos Aires, who declared the Bible to be a tissue of lies; the creation of the world, for instance, was nonsense; everything that now exists is the product of nature. As the man had a bicycle, Negri asked him if his bicycle, too, was made by nature. "What a question! a bicycle is a work of science." Do you then believe, my friend, that it is more difficult to make a bicycle than to make a world like ours, with all its wonders? Would it not be wiser to say that the world must have been made by a much greater science?

* * * * *

Cruelty that seems Incredible.

Mr. John L. Jarrett in "Fifteen Years in Peru," says: "For centuries the Indian has been oppressed by priests and local authorities alike, and is in reality the property of the owner of the land upon which he lives, since in order to occupy a miserable hut, which he frequently builds himself, and cultivate a small patch of land to supply his own wants, he works for the landowner. When any work such as road-making, railway building, etc., has to be done, force must be employed to secure labourers. Twenty or more men, required in Cuzco or neighbourhood, can only be obtained by an appeal to the authorities who order their subordinates to send in the necessary number. I have often seen Indians roped together in gangs. I have seen them seized when quietly offering their products for sale in the streets. I have seen them whipped by a cruel governor until the blood flowed from face and body. I have seen a line of powerful fellows standing waiting to receive their turn from the whip, when one of them could have easily crushed the puny drink sodden, sin-stained tyrant who ordered the punishment."

The sum of Five Shillings will be sent each month to the one who sends us the best paragraph for this page. It must relate to South America. Address envelopes to Editor, 8 & 9 Essex Street, Strand, W.C., and mark, "Prize Paragraph."

Six Years' Service.

THE arrival in England on May 13th of Mr. Ritchie, brings him back to us after almost six years of service in Peru. In that time he has spent longer or shorter periods at all our stations in that vast and varied field, and has in addition visited several other towns and villages with the Gospel, and travelled over a considerable part of the Republic. Peru is a land of sudden and unexpected change, and from that general law our mission has not in the past been exempt. Under such circumstances it is a real achievement to have "continued unto this day," and we are grateful to God that our brother has been enabled not only to do so, but to initiate developments which are, we believe, destined to further all future effort.

The first five months were spent in Arequipa, the ancient Jesuit stronghold of Peru, where but a short time before Mr. Ritchie's arrival it was at length deemed possible to place a resident Missionary. Next came a long Bible-selling tour through a region where such work had never been done before. The route lay across extensive deserts, and there were days when twelve, fourteen or even sixteen hours had to be spent in the saddle without intermission. At times, the only resting-place, when night fell on the little party, was the bare hillside. It was in the course of this trip that the first essays at telling the good news in Spanish were made.

On removing to Lima, a little later on, for the purpose of helping and subsequently succeeding Mr. Watson, whose furlough was more than due, Mr. Ritchie had acquired sufficient facility in the language to set on

foot Bible study classes, which were greatly appreciated; but a series of illnesses and other calamities which in 1907 befell the mission, called him away more than once to Cuzco and to Arequipa. In this last town he laboured for some time in night-school classes, set up with a view to helping the many ignorant lads on the streets. Since August, 1908, Lima, the capital city, has been Mr. Ritchie's headquarters. In the neigh-

bouring port of Callao he found the lady who, in December 1909, became his bride. Mrs. Ritchie was born in Peru, and educated in Germany, the land of her parents. Her knowledge of languages and personal experience of salvation have enabled her to render valuable help and stimulus to the growing work at Lima.

This work is developing rapidly, and much has been done to bring sympathisers in the provinces into touch with the church at the capital. Earnest and promising young men have been enrolled in Bible school classes, in the hope that they may as evangelists, follow up the friendships already made, and under God raise up a truly native church in Peru.

Deeply impressed with the need of an evangelical book depôt in Lima, Mr. Ritchie succeeded in finding the necessary money and made a beginning. As a result we have to-day in a central street a well-fitted shop where Bibles, Testaments, texts and gospel literature are displayed and sold. Although the first year's stock was very inadequate, the total sales amounted at the end of the year to £186. A large number of tracts were likewise distributed gratis, some 7,000 of which went by post in six months.



Mr. and Mrs. Ritchie.

July, 1912.

" SOUTH AMERICA."

For years past the mission has felt keenly the need of a gospel magazine. Useful in every mission-field, such a publication seems specially called for in Peru owing to the immensity of the country, the few roads, the natural obstacles to travelling in a land of burning deserts, towering mountains and abysmal canyons, and the general existence of a reading public eager for anything in print. Moreover, the government carries all periodicals printed in Peru, post free to every corner of the land. It is indeed a unique call and opportunity, and we rejoice exceedingly that we are now able to respond by the printing and circulation month by month, of our gospel paper *El Heraldo*. Of this little magazine Mr. Ritchie, ably assisted by his wife, is the editor, and Mr. Millham the printer. The latter has had many difficulties to overcome, but at last the press is set up and working in the capital, and turning out work which has won hearty praise on all hands. The machinery under Mr. Millham's competent direction, is adequate for the production of all we need, but money is needed to complete the supply of type, appliances, paper and labour.

One letter received last March by the editor of *El Heraldo* may be quoted here, as showing the kind of testimony this publication is being used of God to educe. It is as follows :—

Ascope, March 4th, 1912.

MY DEAR SIR,—Informed by one of the numbers of *El Heraldo*, organ of the Evangelical Church, I could not but abandon the absurd dogmas of (Roman) Catholicism, and submit myself as a believer to that to which you belong, taking up the propaganda in this place among my neighbours and friends who are living in error.

(Signed)

JOSÉ ABRAHAM VITERI.

May many others find healing and strength from the same stream !

In conclusion, may we say that friends who would like to arrange for meetings or a visit from Mr. Ritchie during the winter months are requested to communicate with the General Secretary well in advance.



Lima Bible School Class, 1911.



Our E.U.S.A. Prayer Circles

"As long as he sought the Lord, God made him to prosper."—(II. CHRONICLES, xxvi. 5.)

WE very much desire to see a large increase in the number of those who seek the Lord on behalf of South America in the way referred to on this page last month. We are all anxious to see the work prosper, in a way that God would call prosperity, and to this end the missionaries are constantly seeking the Lord; the members of the Board who are responsible for the control of the Union seek the Lord in their deliberations; and, added to this, we would like to enlist the help of more of God's children everywhere in seeking the Lord for success in all our undertakings.

For the guidance of those who are engaging in this prayer service we purpose mentioning month by month matters about which we feel there is need to seek the Lord, and first we would refer to financial supplies. This is a matter in which we cannot say we have been prospering, for our income up to the present has been considerably less than the amount required for the maintenance of the work in all its branches. Is this due to the fact that some of our friends have not sought the Lord as they might have done? Prosperity here is very essential, for so much depends upon the missionaries receiving their full supplies, as they cannot possibly devote themselves to their work to the greatest advantage if they are constantly burdened regarding the provision of the things necessary for this life, and while they believe God will provide as they "seek first the Kingdom," still it is through His children that the supplies come, and those who seek the Lord in this matter can have a share in bringing financial prosperity to the Union.

Finance has been given the first place because it is so very important and the work cannot go on without such support, nor can there be that extension which is called for. In one sense the whole undertaking depends upon the question of finance, but

there are other matters of importance about which we invite the co-operation of our Circles in seeking the Lord. In this number there is an article relating to the Indian tribes of Brazil who are still waiting for the Gospel, but if this Union is to prosper sufficiently to enable us to send missionaries to some of these, there is need for much seeking of the Lord in this matter, that not only may the necessary funds be forthcoming, but also men equal to the task.

Then, too, some of our workers in the Argentine are greatly impressed with the need of the people in the islands of the Tigre, amongst whom there is no regular Gospel work, and to undertake such service satisfactorily a motor launch is considered to be necessary. This, therefore, is another matter to seek the Lord about. At present very rare visits only can be paid owing to the fact that the long distances have to be covered in a rowing boat, and what this means in a tropical sun, with a loaded boat, we leave our readers to imagine.

There is a special opportunity for reaching the Inca Indians of Peru in connection with our farm at Urco. They can be provided with work on the farm, and in return for their labour they are allowed a plot of land to cultivate for their own benefit, but they also require houses to live in. Dwellings which are considered suitable can be erected in lots of five at a time for £10, but until we have a number of these huts, each of which will accommodate a family, it will be impossible to reach the Indians in any adequate way. Will readers remember this need when praying that the Indians may be gathered into the Kingdom of our Lord Jesus Christ?

Lack of space prevents our mentioning other needs, but we shall hope to refer to the subject again next month, and we trust that in the interval our friends will seek the Lord, that God may give prosperity in the matters referred to above.

The Sunday School Teachers in Tres Arroyos.

By Robert F. Elder.

WHO can estimate the potentialities for good represented in the group before us! These five young people who accompany us in the picture are our Sunday School teachers, and are five of our big encouragements. Four of them were amongst the first children we had in our

them that they are constrained to reveal Him to others. Who can tell what influences they may yet set loose in Argentina? Perhaps some boy or girl they teach, or some of the yet unborn they may some day influence, will sway the hearts of thousands! Thus we dream, and some dreams come true.



Sunday School. We have watched them grow physically, intellectually, morally and spiritually. They are just launching out into the deep sea of manhood and womanhood, and how well they have begun! The teaching in the Sunday School revealed to them the face and the cross of Christ. That spell is over them, Christ means so much to

As they appear in the picture, they are typical of the people amongst whom we work. They are not naked black savages, but good looking, well and fashionably, though modestly, dressed sons and daughters of Europeans. All are Argentine born. Two are daughters of French parents, one is the daughter of Spanish Basques, whilst the

parents of the two young fellows hail from Holland.

First, on the left of the picture comes Maria Voirin, who is first in almost every sense of the word. She was one of the first girls in Mrs. Elder's class. At our farewell service, as we left on furlough nearly six years ago, she signified her desire to yield to Christ. Under Mr. Hercus's teaching she grew in grace, and he baptised her. She was early left an orphan and has for eight years mothered the baby brother her mother left her. The grace of God has permeated her spirit. The Father of the fatherless shielded her and her sisters from the unscrupulous and has moulded her into one of the most gracious, self-sacrificing members of our church. She teaches the girls of ten to twelve.

Next to her stands Juan Pluis. He was converted about two years ago and is one of Christ's stalwarts. He teaches the middle class of boys, and is Secretary of the Young People's Society. He is developing into a ready speaker and always speaks to the point. Ere this appears in print, these two expect to be united in the sacred bonds of matrimony. Two more suited to each other it would be hard to find.

Next comes Angela Beldarrain. Her mother was one of the fruits of Mr. E. J. Ford's ministry here. She used to laugh at her mother and at our services. But the spell of Christ came over her. She yielded to Him. He took possession of her attractive personality and changed her into a winsome and devoted disciple. She teaches the infant class of girls.

Then we have the enthusiastic Pedro Visbeck, never so happy as when singing a rousing hymn. He and Juan Pluis were boys in the same Sunday School class, they were converted about the same time and are now partners in business, in which they are prospering.

Last year Pedro spent two or three months in Juarez at work. Whilst there he started a Sunday School, and did an excellent work visiting the houses of interested people at night, teaching them hymns and nearly always reading some portion of the Bible and praying with them before leaving. He teaches the younger boys.

On the extreme right stands Carolina Voirin, sister of Maria, who has shared the latter's struggles and her triumphs, if she did for a short time add to her trials, by opposition to the Gospel. She yielded to Christ in one of our Young People's meetings about 18 months ago. She has perhaps the most acute intellect of the three. Her well expressed papers at our Young People's meetings, have sometimes made me wish that nature had made her of the sterner sex. She teaches the girls of eight to ten.

Friends of the work will know our teachers now. They can think of us on Sunday afternoons, gathering first in the vestry to study the lesson and unite in prayer for strength to teach the seven classes, and then going forth to the school inspired by the thought that the 60 or 70 children who attend may become saintly and strong Christian men and women who in their turn will influence others.

Breaking New Ground.

By Robert F. Elder.

SOME 15 miles from Tres Arroyos there is a little town called Cascallares, with a population of some 1,200 people. Round it there is a rich agricultural district, and it boasts a cheese and butter factory as a local industry.

For long it has been on our hearts to do something for the spiritual needs of the people. Last October I paid it a visit between trains, there being three hours between the going and returning of the

train. I was then only able to have a look round and distribute some literature. A few months ago a woman who had professed conversion went to live there temporarily. Once, when she came to visit us, I suggested to her to try to get the use of a room there for us to have a meeting, as there is no hall we could hire. She sent word that she had secured one. So on Friday, April 12th, I went down to make arrangements and do some visiting. I found some people who

interested me very much, though there was not much actual response. I found two English-speaking women married to Argentines, and an old Irishman and his wife, who are Roman Catholics. One of these women said she had not had the opportunity of attending a religious service of any sort for over 25 years. One Roman Catholic said to me that he would welcome anything that would teach a little morality to the youth of the town. There has never been a Roman Catholic or any other religious service that he knew of, except an occasional visit from a "mano santa" (a man who professes to cure sicknesses through consulting the spirits and has special power in his hand. It seems to me that he mesmerises people.) "Our young people are growing up heathens," he said, "in fact they are worse than heathen, for they have heard just enough about Christianity to despise it. There is no moral teaching of any sort, there is no place for young people to go to in the evenings, but the bars, cafés and houses of ill-fame, where all they learn is to drink, gamble and despise purity." That is a true picture of a good many small towns. Hence we rejoice to think that we may be able to give a little light to that town lying in darkness.

Amongst the members of our congregation there was great enthusiasm about the visit to be made on Sunday the 14th. The Missionary spirit has been awakened in their

hearts. Hence, after an early lunch, some 15 strong we drove down in 4 vehicles to hold the first evangelical meeting ever held in Cascallares. Three had gone on earlier to once more remind the people and distribute literature. We found the road far from good, for there are no macadamised or metalled roads here. Stone costs too much to think of that. Some five or six bad *pantanos* (bogs) had to be manipulated, but most of our horses were good and we arrived in good time. The room placed at our disposal was not very attractive, and it belonged to a public house. I expect the owner lent it in the hope that some who came would go into the bar and have a few drinks. Still a very fair number turned up and listened well to the hymns enthusiastically sung by the Tres Arroyos contingent and the address. But what a difference it makes to have fourteen helpers with one. There was none of that lonely feeling that has come over some of us sometimes under similar circumstances when all alone, with scarcely a sympathiser present. I have often thought it would do some home ministers good to be planted down in one of these towns to begin a new work where they knew no one. We have been promised a better room next time we go, and our intention is to pay periodical visits there and try to establish a permanent work.

The Seventh Westminster Bible Conference, Mundesley-on-Sea.

July 8th to 19th, 1912.

The Programme in Brief.

MONDAY, 8TH. 7.30 p.m.—Opening Sermon by Dr. Len G. Broughton.

TUESDAY, 9TH TO SATURDAY, 13TH. 9.30 a.m.—Bible Lectures by Dr. G. Campbell Morgan. Subject: "The Pentateuch and the Gospel of Mark." 11 a.m.—Lectures to Ministers by Rev. John A. Hutton, M.A. Subject: "The Weapons of our Warfare." 7 p.m.—Praise and Prayer. 7.30 p.m.—Sermons by Revs. J. E. Rattenbury, M.A., Harrington C. Lees, M.A., J. A. Hutton, M.A., D. J. Hiley, Dr. W. H. Griffith Thomas, M.A.

SUNDAY, 14TH. 3 p.m. and 8 p.m.—Sermons by Dr. G. Campbell Morgan.

MONDAY, 15TH TO FRIDAY, 19TH. 9.30 a.m.—Bible Lectures by Dr. G. Campbell Morgan. Subject: "The Pentateuch and the Gospel of Mark." 11 a.m.—Lectures to Ministers, by Dr. W. H. Griffith Thomas, M.A. Subject: "Some Secrets of Ministerial Power." 7 p.m.—Praise and Prayer. 7.30 p.m.—Sermons by Revs. H. H. Carlisle, M.A., T. Chas. Williams, M.A., F. W. Walter, F.R.M.S., F.R.Met.S., H. Elvet Lewis, M.A., J. Stuart Holden, M.A.

For full particulars see booklet programme, supplied by the Secretary, Westminster Chapel, Buckingham Gate, London, S.W., on receipt of stamped addressed envelope.

Tried as by Fire.

By E. A. Strange.

DONA LUISA was born in Argentina, of Italian parentage, and married at the age of 16 to a cruel fellow who passes as an atheist, and in whom is manifested the Latin proverb: "Ira brevis furor est" (anger is short madness), when he hears the word Gospel mentioned.



Doña Luisa.

Doña Luisa is now 24 years of age and the mother of five children. The look of anguish on her face depicts a suffering life, yet in her heart the peace of God reigns. Converted to God four and a half years ago

she was first assailed by doubts as to her eternal salvation, which were afterwards dispelled by a quickening and growing faith in God. On relating her conversion to her husband, he caught her by the hair of her head, and beat her on the shoulders with his fist. The pain was so great that she could not sleep.

He also prohibited her attendance at any of the Gospel meetings, but in spite of this she remained true to the Lord. We have ministered to her whenever possible, and about two years ago she began to attend our Women's Meeting which is held in the afternoon.

She has continued doing so until now without her husband knowing, and in order to disarm suspicion she comes alone to the meetings, and retires afterwards by the back door, for if the gossipers of this town (and there are many) were to tell her husband, he would certainly attempt her life, as he has already manifested signs of insanity.

Owing to her husband's opposition, Doña Luisa hides her Bible under the mattress of her bed, and during the day reads it, whilst her husband is at work. I know of no case worthier of our prayers and sympathy, and if suffering for Christ's sake ensures happiness and joy in the after life, and it does, then Doña Luisa will have a rich reward, for if we suffer with the Lord we shall also reign with Him, and that means eternal glory.

E. A. S.

For the Children.

HUMPTY-DUMPTY.

YOU have all heard of the sun-dial, the clock which only tells the time when the sun is shining, but did you ever hear of a wind-clock made of stone? And such a big stone, twenty-four feet high, a hundred feet round,

and two hundred and seventy tons in weight! When you take in what that means you will not be surprised to learn that this great stone, like grandfather's clock—

"Was too big for the shelf
So it stood ninety years on the floor."

July, 1912.

" SOUTH AMERICA."

I have no doubt it stood on its rocky floor for much more than ninety years, but that is just the age of the town of Tandil, and the rocking-stone has been known to white men ever since the first soldiers from Buenos Aires found it there.

I have called it a clock because when the strong winds blew over the hill-top where it stood this huge rocking-stone moved just sixty times a minute. There were other ways of making it move, and by putting their shoulders under the projecting end of the stone and giving a big heave men have made it crack walnuts or bottles placed close to the point where it touched the rock beneath.

Seventy years ago there was a great tyrant in Argentina who was very cruel and fond of killing people. His name was Rosas. He went to Tandil and rode over to the rocking-stone. Instead of pleasing him it made him angry to see such a curious sight. He said he would pull it down. So he gathered together all the horses he could muster—about a thousand—and harnessed

them all up with long ropes to this huge stone. But in vain. All the king's horses and all the king's men could not pull this humpty-dumpty off its perch.

One day a great storm burst over Tandil. The thunder rolled and crashed, the lightning split the black clouds and danced on the hill-tops. Suddenly a dazzling flash struck the rocking-stone, and a large piece of it fell off and went slithering down the hill. But the rocking-stone stood still in the same place, with its point stuck in the rock beneath, like the stem of a toadstool.

One New Year's Day about forty years ago a band of fierce-looking *gauchos* gathered under the shadow of this rock and listened to the words of a savage man whom they called Tata Dios. I think they must have been descended from the wild Indians who used to wander all over that part of the country. Tata Dios told them it was a shame that white men were coming to settle and own farms in their land. So he and the hundred *gauchos* set out from the rocking-stone to hunt and kill the white men, and before they were stopped and put down they had murdered forty Europeans.

Of course the rocking-stone is not the only large stone at Tandil. In fact all the hills are covered with them. That helps to make the people there busy, for there are no stones at all in the flat plains beyond, and every builder in need of stone must send to Tandil, and several thousand men find work in the quarries.

In breaking up the hard granite the quarrymen use a lot of dynamite. Of course



The Rocking Stone of Tandil.

they did not interfere with the rocking-stone, but perhaps the explosions began to get on its nerves! Anyway, the workmen woke up one day lately to find that it was gone. They went to see what had happened, and found that the great rock had toppled into the valley beneath. They talk of setting it up again, but if humpty-dumpty would not move down for Rosas and his thousand horses I don't think he'll consent to bestride his hill now for all the horses and men in Tandil, do you? The stone clock has stopped dead never to go again.

THE LATEST BOOKS

A Fascinating Study.

"SOUTH AMERICAN ARCHÆOLOGY."

BY THOMAS A. JOYCE, M.A.

(New York, The MacMillan Company, 12/6 net.)



ONCE upon a time there was no South American continent. In its place stood three vast islands—on the west the steadily-rising Andine chain; on the east the Brazilian coast summits, once the loftiest in the world, but now minished and denuded; on the north the highlands of Guiana. Between these separate islands rolled a mighty inland sea, the outlines of which correspond more or less with the areas traversed by the Amazon, the Orinoco and the Parana. Were the continent of to-day to drop six hundred feet, 42 per cent. of its land area would disappear once more beneath this ancient "Mediterranean."

Man reached South America in remote times, first the long-heads and then the round-heads; the former, some think, from Europe, the latter from Asia. But his subsequent course and history was determined not by his place of origin but by the conditions in his new home. In the throttling forests of Brazil, progress, art, civilization were impossible. Many tribes are still fit subjects of study by the archæologist, even when such alien material as broken telegraph insulators obtrudes itself upon the collector of the works of primitive man. The wanderer on the open plains of the Argentine was less constricted by nature, breathed a freer and more bracing air, and bequeathed to his Araucanian descendants a passion for independence that definitely checked the victorious advance of Spanish invaders. But it was in the Andean highlands, from Colombia to northern Argentina, that a true American culture was alone possible.

For its clear and scientific exposition of the many forms this culture assumed, as revealed in masonry, in pottery, in carvings

and paintings, in weapons and tools, in metal work and textile designs, Mr. Joyce's admirable volume will, we doubt not, take rank immediately as a standard work. Its appearance coincides appropriately with the recent meeting in London of the Congress of Americanists. It is abundantly illustrated from the large collections of the British Museum, to the staff of which the author is attached, and doubtless its perusal will lead many readers to examine for themselves with quickened interest these national treasures, too often neglected for lack of some such *vade mecum* as Mr. Joyce has supplied.

If we mistake not the study of archæology throws light on some phases of Roman Catholicism as practised to-day in South America. Not to dwell upon the pagan dances associated with church festivals in Ecuador and Bolivia, or the pilgrimages to ancient pagan shrines now promoted and exploited by the clergy, there is the custom of erecting a life-size cross with all the adjuncts from the cock that crowed to the fabled handkerchief with the Saviour's image, and *flanking it with the sun and the moon*. For the present writer much light was thrown on this modern practice by the examination of an ancient piece of soapstone (taken from a *huaca*) whereon was a rude drawing of the sun, the crooked lightning-flash and the moon, looked up to and worshipped by the flute-playing men below. In view of the deliberate syncretism of the priests it is small wonder that to-day the nominally Christian Indian is really a polytheist for whom St. Michael and the devil depicted on the altar-piece are equally objects of worship.

E. J. D. H.

The Open Door Band.

MY DEAR CHILDREN,

You will note that there is an interesting story of an Argentine Humpty-Dumpty printed in this number for you. You will also have noticed that Mr. Stanley Walton, your friend and mine, has ceased to take part in editing this magazine. Do you think that because of this we should dissolve the Open Door Bands which have been formed? I don't. Mr. Walton has shown you how to help in the great concern of Our Lord Jesus in South America, and I am sure he would wish you to go on and build up strong and happy Bands to join in this great work. And surely this would please The Master whom we love to serve. So we shall agree to go on, and Mr. A. S. McNairn, our new Secretary, will ask somebody to tell you how the Open Door Bands can help in many ways.

Meanwhile, you will all be interested to know that some Bands have already been formed. The first O.D.B. was formed in Norwich, a place where I have many friends who are interested in our work in South America. I hope that a photo of this Band may be ready for printing in our August magazine. Just you think of it, our first Band has over sixty boys and girls. Isn't that fine! I have not many details yet of the other Bands, so shall leave them to tell you about later.

But who is this that is writing to you now? Do you know the story of the man from Macedonia? Well,

I am,

A MAN FROM SOUTH AMERICA.

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ACKNOWLEDGMENTS.

Amounts Received from 21st May to 20th June, 1912.

(Sums marked thus * are specially designated.)

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767 Mr. Parker	1	13	9
8 Mrs. Taylor	1	4	0
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1 Berkswell P.C.	0	12	9
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3 Miss M. E. Stack	2	0	0
4 F. Noble	2	0	0
5 C. S. Jopling	2	1	1
6 Miss E. Harris	0	10	0
7 Mr. and Mrs. F. Corley	2	0	0
8 G. Burkett	0	8	0
9 Welcome Institute S. School	0	15	0
780 Readers of "The Sunday at Home" per Religious Tract Society	0	5	0
1 O. L. Millard	1	1	0
2 Miss Berendt	0	6	9
3 C. S. Cook	0	9	10
4 Tabernacle Member, Manningham	0	4	6
5 Miss S. E. Ogden	0	5	0
6 Penton Mission Hall	1	12	6
7 Mrs. Farrow	0	4	0
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9 Miss Tibbit (Mar'lade profits)	0	10	6
790 F. Warren	0	10	0
1 Mrs. Blundell	0	5	0
2 Kirkwood Mission P.C.	0	7	0
3 Mrs. White	0	2	6
4 Mrs. Tetlow	0	4	0
5 J. A. Tod	0	6	0
6 Faith Mission	1	0	0
7 Miss M. Lester	0	16	4½
8 M. H. F. Sutton	0	10	0
9 do.	2	2	0
Nat. Bible Soc. of Scotland	5	8	4
800 Miss A. G. Taylor	0	7	0
1 J. Smorthwaite	2	2	0
2 Mrs. Corney	1	0	4
3 Miss McClymont	0	10	0
4 Rev. G. Smith	3	8	4
5 E. E. S.	0	4	0
6 Miss A. Smith	0	13	10
7 Mrs. Satchell	0	1	0
8 Mrs. Ferrier	1	0	0
9 W. B. Lofthouse	0	5	0
810 Nurse Waite	1	1	0
1 R. S. G.	1	1	0
2 Balmano Mission	10	0	0
3 C. W. Early	10	0	0
4 Miss H. Butcher	1	5	0
5 Lee P.C.	2	2	0
6 Bradford P.C.	0	7	6
7 F. W. (Scotstoun)	0	4	0
8 W. A. Fenton	0	2	0
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820 Miss H. Sheaf	0	14	6
"Living Waters" Miss Union	5	0	0
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B. H. A. C. and H. S.	0	6	6
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Per Miss Pinn.

Anonymous * 0 6 0

Per Dr. Morgan.

"One who wants to help" 0 7 6

Per Rev. A. S. McNairn.

Anonymous * 0 3 0

Liverpool Auxillary.

Per Mr. F. W. Bird.

491 J. A. Tod	0	6	0
2 St. Peter's, Bolton	1	10	3
3 Miss E. Francis	0	1	1
4 Miss L. Bowden	0	2	0
5 Mrs. Hamilton	1	10	0
6 Miss Denny	0	1	8½
7 Mrs. Hodge	1	14	6
8 Miss McDonald	0	16	0
9 Mr. and Mrs. T. Waters	0	10	6
500 Shaw Street Y.W.C.A.	4	0	0
1 "Dundonian"	0	5	0
2 Mrs. Thompson	1	0	0
3 Miss H. Walker	1	0	0
4 Mrs. R. Satchwell	0	7	2½
5 C. H. Keet	0	10	0
6 J. W. Baillie	0	5	3
7 C. McAllister (Umbrella Repairs)	0	10	0
8 Mrs. Richards	1	0	0
9 Mrs. Evans	0	5	0
510 Miss Eccleston	0	7	0
1 Already Acknowledged			
2 Mrs. Bird (Box No. 1)	1	0	0
4 Admiral Street P.C.	0	15	6
5 Mrs. Simcock	0	10	6

Glasgow Auxillary.

Per Mr. G. Peart.

9010 Miss M. H. Beattie	0	6	0
1	4	19	0
2	0	5	0

Receipt No.	£	s.	d.
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7563 Box No. 237	0	15	6
Per Mr. R. Menzies.			
1243 R. McWilliam	0	2	6
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8237 Jas. Campbell	0	3	

London Auxillary.

7655 J. W. Smith	0	6	6
6 Wood Lane P.C.	6	4	0

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1129 J. Tod	0	4	0
1130 Drawing Room Meeting	1	1	
1 Miss Fairley	0	2	0

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7358 Miss E. Treusch * \$ 3 55

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7402 Rev. W. James	\$	5	00
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Per Mr. R. Hogg, Larkhall.

9236 Mrs. Marshall	0	3	0
7 J. Browne	0	2	6

Per Miss Francis, Dover.

1475 Y.W.C.A. Meeting 1 0 0

Per Mr. T. W. Leese, Manchester.

1171	0	2	0
1375 Star Hall P.C.	0	5	2½
6 Miss Middleton	0	5	0
7 Miss A. Abrahams	0	4	10
8 Miss A. Dean	0	3	0

Per Miss Summerford, Ramsgate.

8499 Miss Perkins	0	2	0
8500 Miss Summerford	0	4	0

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4300	550	00	
1097	2	00	
8	1	00	
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1100	2	00	
1	550	00	
2	1000	00	

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I give and bequeath to the Evangelical Union of South America, 8 & 9, Essex Street, Strand, London, W.C., the sum of..... (Name amount in writing)..... Pounds Sterling, free of death duties, to be used for the purposes of the said Mission, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Mission, shall be a sufficient discharge for the said legacy.

THE EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

CHARACTER

Evangelical and Interdenominational.

OBJECTS

1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

NATURE OF WORK CARRIED ON

Evangelistic.	Printing and Distribution of	Colportage.
Day and Sunday Schools.	Gospel Literature.	Orphanage (S. Paulo, Brazil—
Medical and Nursing Work.	Inca Indian Farm Work.	supported only by special
Bible Training Schools for	Direction of Native Ministry.	contributions).
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By intercessory prayer.
By forming or joining a Prayer Circle (Particulars on application to the Secretary).
By interesting other Christians.
By forming a Children's Band (Particulars on application to the Secretary).

By taking a freewill offering box.
By sending a donation or subscription.
By subscribing to the Magazine—"South America."
By remembering the E.U.S.A. in your will.

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Dr. Broughton's Appeal.

THE eyes of the world are just now being focussed on South America, and during the next quarter of a century there is going to be the greatest change there ever observed in any country in the same length of time. Until recent years the natural resources of the country were thought comparatively little of. Here and there venturesome speculators got into the secret, and made immense sums of money. But during the past few years the secret has leaked out to the business world that South America has natural wealth unsurpassed by any part of the globe. This has turned capital in that direction, and to-day there are such financial schemes as the world has never known for the opening up and developing of the country. But it is not from this standpoint alone that we are discovering South America. A more important discovery is that which the Church is making—that South America is the most important mission field in all the world. I am aware that the Roman Catholics have dominated the country to a great extent, but whatever their work has been in other countries it has been worse than a failure in South America. One has only to read the report of the Commissioners under Sir Edward Grey's appointment to see the failure of this system, and to have his blood boil with righteous indignation. It is hard to believe that such atrocities exist in any country to-day, and yet, there it is. The



missionaries of various Protestant bodies have been telling us about these things for years, but somehow they have failed to arouse the world; but thanks be to God they have at last stirred the English conscience, and the Government is now taking a hand.

What now is the Christian Church to do? It cannot hope to directly check the fiendish methods of the money-grabbers there, but it can offer its united protest, and what is more, it can send the Gospel to them which will not only save them but liberate them. History demonstrates that no people will remain in such brutal slavery and horrible depravity in the light of the Gospel. The Gospel is the only hope for South America.

During my connection with the Board of the E.U.S.A. I have been appalled at the needs in that country, and more than appalled at the seeming indifference to the appeals that our Board are constantly making for funds. We have the workers but we have not the needed funds to support those we have, much less to send others out who are ready to go. Surely the time has come for the Christian people of this country to arouse themselves and get under this great missionary enterprise and help save South America.

LEN G. BROUGHTON.

Christ Church,
Westminster Bridge Road,
London.

Putumayo Atrocities.

3UST as we go to press comes the publication, for which we have waited long, of Sir Roger Casement's report on the Rubber Traffic on the Putumayo River, and the unutterable horrors which have accompanied that terrible trade.

It is well nigh incredible that in the 20th century such revolting and inhuman cruelty can be practised by man upon his fellow creatures, and still more incredible that this fiendish cruelty is the work of men who lay claim to education and culture. Says Sir Roger Casement in this terrible report:—

"One Peruvian agent admitted to flogging an Indian girl and then shooting her, because her back after the lashing she had received had putrified so that it had become full of maggots."

"Salt and water would sometimes be applied to the wounds, but in many cases a fatal flogging was not attended by this poor effort at healing, and the victim with maggots in the flesh was turned adrift to die in the forest."

One of the witnesses, a native of Barbados, says:—"I have seen Indians killed for sport, tied up to trees, and shot at by Fonesca and others (at the Ultimo Retiro Station.) After they were drinking they would sometimes do this, and they would take a man out of the "Cepo" and tie him to a tree and shoot at him for a target."

Another witness tells of how a party, chasing fugitive Indians, came upon an aged woman too old to run, hung her head downwards from a tree, piled dried leaves under her, and set fire to her. Revelations on the Congo pale before the appalling catalogue of crimes.

The "Daily News and Leader," which from time to time has called attention to the atrocities in this region, says in an able leader:—

"Not hundreds, but thousands—tens of thousands—of poor harmless Indians, with no weapon of defence but their blowpipe, have been done to death. These revelations disclose not merely the lust for wealth, but the lust for blood. The Indians have been flogged, mutilated, beheaded, shot, burned, not

only to stimulate the survivors to collect rubber, but for sport. They have been soaked in kerosene and turned adrift blazing; they have had their arms and legs cut off, and then, still living, their bodies have been burned. Every ingenuity of minds so devilish as to be almost incredible has been employed to add horror to the tale of desolation and death. And when last winter Sir Roger Casement returned to see whether the infamy had ceased, he found little improvement. He says that in the last twelve years 4,000 tons of rubber have come to England from the Putumayo. And he calculates that the price of that total is 30,000 Indians killed by starvation, beheading, bullet, and burning, 'accompanied by every variety of atrocious tortures.' Around some of the sections, says Sir Roger, the bones of the victims lie so thick that the places resemble battlefields."

The point that immediately strikes one in face of these facts is that the Christian Church has almost entirely neglected missionary work in these lands, and largely on the ground that the numbers of the savages inhabiting the Amazonian forests were so small that they did not justify the establishment of a mission.

Surely, if these inhuman fiends in pursuit of gain can destroy 30,000 Indians on one river in the collection of 4,000 tons of rubber—seven Indians to every ton—and can strew sections of the forest with the bones of their victims till the places resemble battlefields, may we not ask: Can not the Church of Christ find sufficient numbers of these unhappy people to whom to preach the Gospel? If the numbers are sufficient to allow of the slaughter of tens of thousands in the gathering of rubber, are they not sufficient to justify the establishment of work in their midst for their protection and uplifting?

Well does Sir Roger Casement say, "It may be long before a demoralization, drawing its sanction from so many centuries of indifference and oppression, can be uprooted, but Christianity owns schools and missions as well as Dreadnoughts and dividends."

We are not surprised, therefore, that close

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"SOUTH AMERICA."

on the heels of this report comes the proposal to establish a Roman Catholic Mission in this region, and an appeal for £15,000 towards the work. But, oh the shame of it! That this Protestant land of ours with its heroic records of missionary labour has at last to be appealed to for funds to support a Roman Catholic Mission in that dark and

for our work in all parts of the Republic ; not the people, who beseech us to send them missionaries and teachers, and welcome us gladly wherever we go. No, the dog in the manger is the same corrupt church which ever stands in the way of light, and truth, and progress. The Church which neither does the work herself nor

allows those who are willing and able to enter in to do it. We have worked in Peru for over 15 years, and from personal knowledge can assert that we have all the liberty for Christian work that we can possibly want, and the definite pronouncement of the government, in a test case, that the much - quoted Article IV. of the constitution can not be interpreted in any way to hinder liberty of speech or action.

Article IV. is still for the moment on the Statute Book.

Practically it is dead, and any day may see it swept away, as it has been in every other republic of South America.

We profoundly trust that Protestants will not be led to give their money to the establishment of a Roman Catholic Mission in Peru while the preaching of the pure Gospel of Jesus Christ, against which the Roman Church in that very land fights so bitterly, is so sorely hindered for lack of the necessary funds. One-third of what is being asked for that already wealthy church, would enable the E.U.S.A. to go forward in that land and kindle many centres of Gospel light for the illumination and deliverance of these poor people who sit in darkness and the shadow of death.—A.S.M.

The E.U.S.A. will be glad to supply speakers for any meetings that may be organized to deal with this matter. All applications should be made to the Secretary.



Rubber Agent and Men.

needy land. Well is poor South America called the Neglected Continent. And the irony of it all! Here we have a land where the Roman Catholic Church has been supreme for four centuries, where the Roman Catholic Church is supreme to-day, where that unutterably corrupt church draws an annual subsidy from the government for mission work in that very region, and does nothing for these people ; and now we, a Protestant people, are asked to contribute £15,000 to her coffers that she may do the work she has neglected for centuries, the work she is paid for doing now, and the work she has utterly failed to accomplish. And all this on the specious plea that Protestant missions could not do the work, or would not be allowed to.

It is well that all who are interested should know how utterly misleading all this is. Who stands in the way of Protestant missions? Not the government of Peru, which has repeatedly given us every facility

Sowing and Reaping in Brazil.

By Frederick C. Glass.

FROM the Federal Capital of Brazil to the State Capital of S. Paulo there extends a high range of mountains, the Sierra do Mar, parallel to, and only some 30 or 40 miles distant from the sea coast.

So high is this "Sierra" and so difficult the engineering problems involved, that as yet no line of railway finds its way into this narrow strip of territory, over 300 miles long. To a large extent it is cut off from the progress and prosperity that mark the towns and villages on the highlands of the States of Rio, Minas, and S. Paulo, and an air of stagnation, both material and moral, hangs over everything, rendering it a happy retreat for those priests of Rome who hunger for that absolute rule which is now fast passing out of their hands with the advance of progress and education.

One of the chief places in this district is the mountain girt town of Parahybuna, 30 or 40 miles to the east of which lies the quiet little fishing village of Caraguatatuba. Eighteen years ago some American missionaries tried to preach the Gospel in the former town, but were driven out without accomplishing their object. Fifteen or sixteen years later a colporteur of ours, now a native evangelist (Benedicto Hirth), penetrating this district, canvassed this same city, and achieved the triumph of selling 18 Bibles and very many New Testaments, and that in the face of

dangerous opposition. Most of these books, it transpires, were afterwards extorted from the people by their priest, and thrown by his orders into the river, but, being carried away by the current, many were recovered by fishermen living along the river banks. About this time the fishing village was also visited, on the occasion of the rather extraordinary incident related in the "Messenger" a few months ago, entitled "A Catholic Schoolmaster."

Great interest was created among these simple folk by the circulation of the Scriptures and Gospel tracts, and several big meetings were held by our colporteur brethren.

Lately we felt that it was about time that these places were revisited and evangelized, and Benedicto Hirth was chosen for that purpose. The plan of action was carefully laid and compassed with much prayer, and our well tried colporteur—Galdino—led the way



A View on the Coast near Caraguatatuba.

with a week's canvass of Parahybuna.

He was accompanied by one of our new S. Paulo converts, José, who was born in that city, where he had sunk deeply into the mire of Spiritualism, in which hellish deceit most of his relatives were also involved. His conversion was a miracle of Grace, and this was his first appearance in his native town since the great change in his life.

The book sales were not very great—some fifty copies in all—but faithful house to

house work was done, and many hundreds of tracts were circulated, of a character designed to arouse discussion and dissipate indifference. By chance they called at the house of the fanatical, Bible-hating priest, who deluged them with torrents of abuse, declared their books only fit for burning, and, in reply to a reasonable protest from Galdino, he offered him personal violence, from which our brother with difficulty escaped.

"Help," cried the priest, "this nigger" (our colporteur is of dark complexion) "is speaking against the saints in my own house."

He tried to have them expelled from the city, and, failing that, sent people to buy up the small stock of books, in order to burn them, but even here he was frustrated, for big José, hearing of the plot, refused to sell, declaring that the priest had not enough money, nor was there sufficient in the whole city to buy one copy of the New Testament for *that* purpose.

The news of all this soon spread through the place, and from that hour the sales steadily improved.

Our tall, rugged-looking José—Galdino's companion—made a great impression in the city, the alteration in his general appearance was so marked and he gave such a fine testimony, with no smell of tobacco to mar it. A few of his late neighbours were very approving, but his spiritualistic relatives expressed great disgust, while some of his old evil associates in vice and crime, sought to take advantage of his changed demeanour, one actually drawing a knife in his presence and swearing to "bleed him" ere he left the town. José bore it all patiently and without anger, though he is big enough to have swallowed his enemies. During these days, while canvassing with Scriptures (our colporteurs handle the Word of God only) small meetings were also held in the outskirts of the town, with attendances varying from 20 to 30 people. On the arrival of our brother, Benedicto Hirth, however, a large room in the centre of the city was hired for two nights and the meetings were announced.

We have evidence to prove that a band of assassins was actually hired from a neighbouring village to smash up these gatherings by force, and do our brethren harm, but the police got wind of the affair, and all the local, extemporary police force was put at our disposal. Over two hundred people assisted at both of these meetings, and the roadway outside was choked with men,

women, and children. The Gospel message, carried by the clear ringing voice of our brother, was heard by all with rapt attention, and many who came to persecute our brethren as devils found them to be messengers of God.

Of all who heard the "good news" no one was more sympathetic than Sr. A., a man quite unknown to our workers, who, much as he desired to hear the message and accept the public invitation, chose to remain outside with the crowd, in order to protect the evangelist and his companions from the threatening danger. He had purchased a Bible a few years ago and by the reading of it alone, helped by the Holy Spirit, the truth had entered his soul, he trusted in Jesus and instinctively let go his idols, his tobacco, drink, and other vices, never having once heard the Gospel preached, and his one great desire was to make public confession of his faith, as a definite act of surrender and witness.

But at the end of the second conference, great was his disappointment, as, indeed, of many others, when Sr. Benedicto informed them that for several reasons it was necessary for them to push on to Caraguatatuba, but he promised them two more meetings on the return journey.

Their arrival in the little fishing village aroused great interest, especially in those hearts where the good seed sown two years ago had taken root. There is no priest there to harass and overawe the people with his threatenings, and six fine meetings were held among these rude but honest and lovable people, at which four men and two young women made free and informal public confession of their faith and trust in the Son of God. Many others were anxious to do so, but it seemed in these cases too premature to permit just yet. Meanwhile they are deeply moved by the Holy Spirit and reading the Bible with great interest.

On their return visit to Parahybuna they attempted to rent the Cinematograph Hall, and the owner agreed at first but afterwards refused, fearing it might injure his business, but happily they were able to arrange for another, though smaller hall, close by.

Such was the attraction of the Gospel message in the loud, clear, spirit-touched voice of Benedicto, that as soon as our meetings commenced, the audience abandoned the cinematograph in a body, on the three successive nights of our mission. After

vainly tempting our workers to change the hour to suit his purposes, so great was the chagrin of the showman that he sold all his benches, &c., and shut up the show.

No sooner had Benedicto opened the first meeting than up jumped Sr. A., exclaiming, "I want to confess my faith and to do it right now." Sr. Benedicto not knowing him and deeming him a little the worse for drink persuaded him to be seated, saying he would speak with him afterwards. "All right," was the response, "so long as I can only get converted to-night," and down he sat.

The meetings were splendid, many countrymen coming in from the surrounding farms and from the river banks where those Bibles had floated down two years ago, and rapt attention was paid to the Spirit-filled messages of our evangelists. At the close four people publicly testified their acceptance of the Lord Jesus Christ, and many evidenced a new God-given interest in their souls' welfare, while Sr. A. proved to be a genuine case of conversion, thoroughly sincere and earnest.

Sr. Benedicto returned to his centre at Sallesopolis, about 80 miles nearer S. Paulo, but, after resting a few days, we have thought it wise to send him back to Parahybuna with big José as his companion, to strike again while the iron is hot, and

reap to the fullest extent this fruit of a faithful sowing of the life-giving Word. And yet, referring to colportage work, someone has remarked, "Is it worth while?" My reply would be, "Is anything anywhere worth while that is not built up on the Word of God?" With twenty years knowledge of Brazil and five years experience as a colporteur, I am persuaded that any Gospel Mission in South America that neglects to put the Bible colporteur in the front rank of its endeavour, is doomed to a stulted existence, to much labour in vain, if not to absolute failure. Is it worth while? The colporteur evangelist (as all our colporteurs are) has the finest all-round ministry in South America, and is the greatest medium for reaching her millions with the good news of salvation. Of our nine stations in Brazil, seven owe their existence under God to the Bible seller.

The places referred to in the above notice will now be incorporated as out-stations to Sallesopolis, which is likely to become one of the most important centres of our Brazil work in the near future.

By the reports to hand from our far extending stations in this great land, we are glad to report a total of 50 conversions during the last three months.



A Scene on the Brazilian Coast near Caraguatatuba.

Our Prize Paragraph.

More Beautiful than Music.

In a shop in Brazil one evening a Bible Society colporteur happened to be standing when an old man came in and began to tell those around what he had been reading that day in the New Testament. He spoke of the Baptism, the Transfiguration, the rich young ruler, and the confession of St. Peter. The colporteur was astonished, and could not understand how he had got hold of the Testament. Said the old man, "Don't you remember reading this morning in a house, where a boy was so interested that he bought two Gospels? He took them home, and told us what wonderful things were in the books. I said, 'But thou dost not know how to read.' He said, 'Uncle, I heard the colporteur read, and *it was more beautiful than music.*' So I took the two Gospels which he bought from you, and I have been reading them all day long. *And this seems to me to be the true religion, because it does not allow anyone to live in sin.*"

[PRIZE PARAGRAPH].

* * * * *

The First Protestant Mission in South America.

The earliest Protestant missionaries were two ministers and fourteen students, who were sent out by John Calvin of Geneva, in company with an expedition of more than three hundred souls, whose destination was an island colony in the Bay of Rio de Janeiro. This island had been colonised by a learned and adventurous knight, Nicholas Durand de Villegagnon, with the permission of Henry II of France. The double purpose of the founder had been to establish an asylum for persecuted Huguenots, and to open up commerce between Europe and America. The Genevan missionaries were cordially received by the seemingly zealous Protestant chief of the colony, and for a time all went well. Very soon, however, this

chief's real character manifested itself in acts of barbarous cruelty towards the natives, and, in a measure, towards the colonists. Then he threw off the mask and sided with the Catholics. The persecuted Huguenots were now forced to flee for their lives. Some escaped to the shore and some to French ships. Those who fled to the Portuguese were compelled to profess the Catholic faith. A Portuguese fleet was sent out at the instigation of the Jesuits, to prevent the 10,000 French Huguenots, about to leave France, from entering the colony. This fleet burnt the French forts and seized the colony for the Catholics. Thus the first Protestant mission in South America was brought to an end through the treachery of a villainous chief. If this chief had remained true to the Huguenots, Brazil would in all probability have been an enlightened Protestant country to-day, as is North America.

* * * * *

A Gospel Village.

While a missionary was preaching at Santa Cruz, in the heart of Brazil, 160 miles from any railway, a stranger came into the meeting. The stranger that night decided to accept the Saviour. Next day he returned to his farm, 25 miles away, after exacting a promise from the missionary to visit his district. Two weeks later the promise was carried out, and as a result four families of farmers were converted. About this time a persecution broke out against the believers in Santa Cruz, many of whom fled to find peace in the community of Gamelleira, where they were welcomed by their new farmer brothers in Christ. One of these latter, wishing to offer of his best to the Lord, gave a large tract of land for the use of those brethren who cared to come and live there, also his own best room for Gospel services. The offer was accepted, and a Brazilian pastor sent to take charge. Thus a village has sprung up composed entirely of Christians.

The sum of Five Shillings will be sent each month to the one who sends us the best paragraph for this page. It must relate to South America. Address envelopes to Editor, 8 & 9 Essex Street, Strand, W.C., and mark, "Prize Paragraph."

Mundesley Bible Conference.

THROUGH the kindness of Dr. Campbell Morgan, South America had again this year a large place at the Mundesley Conference. Dr. Morgan had arranged for a series of lantern lectures illustrative of the work of the E.U.S.A., and these were given on various evenings at the close of the ordinary service by Mr. A. Stuart McNairn, the Secretary of the Society. A special opportunity was also given to Mr. Ritchie, from Lima, to tell of the work in which he has been engaged for the last six years. That the interest in the once Neglected Continent is growing and spreading was very evident during the whole course of the Conference, not only by the large numbers who remained to these lectures, thronging the tent in spite of the lateness of the hour, but also by the generous response to Dr. Campbell Morgan's appeal for financial help at this time of special need. At the opening of the Conference, Dr. Morgan asked that the £250 necessary for the actual expenses of the Convention might be contributed during the first week in order that during the second week their gifts might be devoted to the larger interests of the Kingdom of God in South America. This request met with a generous response, the expenses being entirely met during the first week, and at the close of the second week Dr. Morgan was able to announce that £268 had been subscribed for the work of the E.U.S.A., a large part of this sum representing annual subscriptions. For such a practical expression of fellowship and sympathy from this great Conference we are profoundly thankful, and especially so knowing with what real interest and following prayer the gifts have been given.

We were also greatly encouraged to hope for even better things by the offer of one friend to give £50 if other nine would do likewise, thus raising a sum of £500, the offer to remain open for a week, a month, or a year. Two other friends promptly responded to the opportunity, so we now wait for God to touch the hearts of seven more of His faithful ones to secure to us this sorely needed £500.

Profound emotion was produced during the course of the Conference by the appear-

ance in the daily papers of the account of the atrocities on the Putumayo and the appeal for funds to establish a Roman Catholic mission in that region. The subject was referred to in the course of the lectures, and pictures of the region, as also the unhappy natives, were thrown on the screen. The following resolution was moved by Dr. Morgan, seconded by Dr. Griffith Thomas, and carried by the Conference with tremendous enthusiasm:—

"That this Conference, having seen the appeal in the public Press for a Christian mission on the Putumayo, expresses its deep regret that it should apparently be taken for granted that such a work must necessarily be done by Roman Catholics. It rejoices in the fact that, in spite of the Fourth Article of the (Peruvian) Constitution, which is now practically a dead letter, Protestant missionaries have been carrying on an active and progressive work in the country for many years past and are prepared greatly to extend their operations if the necessary funds are forthcoming."

This was immediately sent to all the leading daily papers and appeared throughout England the following morning.

Be Strong!

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it, 'tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.

August, 1912.

"SOUTH AMERICA."

"At noon will I pray." —*Psalm lv. 17*

"Doth it profit that amid the heat and burden of the day,
Pausing at my toil a moment I should lift my heart and pray?
Hath so slight a word its value in a land so far away?"

Nay, then tell me, doth it profit that from
pasture, lea and hill,
Fed by many a hidden streamlet and by many
a nameless rill,
Hour by hour those floods are gathered which
majestic rivers fill?

Hath not every drop its mission? Close thy
door against thy care,
Give thy best thought and unstinted: not alone
thou pleadest there,
When the holy dew falls softly and the Spirit
breathes thy prayer.

For a spring of blessing opens where each
suppliant bends the knee,
And a fuller tide rolls onward, while the winds
of God blow free,
And the watcher hears a sighing from the land
beyond the sea.

Then the treasure-ships go freighted with the
Gospel of God's grace,
And the dwellers in the darkness see the beauty
of His Face,
And the powers of evil tremble in their ancient
dwelling-place:

And the captives are delivered from the tyrant's fell control,
And the fainting are uplifted and the sin-sick are made whole,
And the Master is rewarded for the travail of His soul.

CATHERINE WATKINS.



A Response from a solitary reader of "South America" to the Editor's request in the first number for daily prayer at noon on behalf of the E.U.S.A.



All Editorial Communications to be addressed to Editor, "South America," 8 & 9, Essex Street, Strand, London, W.C.

LET our first note on the Editorial page this month be one of heartfelt praise and thanksgiving to our God—a note of rejoicing and gladness of heart. Why? you say, For what? Because "The Lord Reigneth!" "His kingdom ruleth over all." Have we not cause to rejoice? "The Lord reigneth; let the earth rejoice." Where is there room for mourning or despondency when we have the assurance that His kingdom ruleth over *all*.

YES, but things are dark and difficult; the outlook is gloomy and discouraging in the extreme; our exchequer is absolutely empty—not one penny in hand and we need over £850 per month to keep the work going; surely such is not the time for rejoicing and praising. Ah! but the glorious truth remains that "The Lord Reigneth." He knows all about the need: He knows about the empty exchequer: He knows the lurking anxiety waiting to spring upon us and crush our faith, and amidst it all He bids us "Fear not."

THINGS are very dark and difficult—Yes, we would be surprised were they not. Circumstances are all against us, and it is very uphill work. Sure, we should think there was something wrong with our climbing were it not uphill! We have no intention of climbing down! No, we are not going to get despondent, for "The Lord Reigneth." Well may the Psalmist say "Let the earth rejoice." And in the same gladsome psalm that opens with these words (Psalm 97) we are assured at its close that

"Light is sown for the righteous, and gladness for the upright in heart."

* * * * *

DARKNESS? Yea, verily, thick darkness. But Light is sown. And who sowed it? Who but the great Husband-man? What a springing up of light in the darkness there will soon be, nay, already there is: points of light showing here and there, gladsome, joyous beams of divine radiance, sparkling, gleaming, coruscating in the darkness, bringing joy and gladness of heart to the weary worker ploughing his lonely furrow in the field of the world's night. "The Lord reigneth, let the earth rejoice." Light is sown and the harvest is sure; and however great the darkness, however insuperable the difficulties by which we are faced, we will go forward with a song in our hearts, and in the name of our God we will set up our banners.

"For the darkness shall turn to the dawning,
And the dawning to noonday bright;
And God's great kingdom shall come again,
His kingdom of life and light."

* * * * *

HAVE we not cause for praise to our God that we have been permitted and called to share in this glorious redemptive work? What privileges are ours! what opportunities! We can help God!

Think of it,—Help God! How we are cheered by hearing from one and another of time given to prayer for South America, of some who are joining our prayer-band, of some becoming "Intercessory Missionaries" and working for God in South America by way of the closed door and the Throne of Grace. Thank God for all such. We want—Oh! so many more. Won't you join us? How glad you will be in that day that you gave time to pray for South America; and how sorry you will be that you did not pray more.

August, 1912.

"SOUTH AMERICA."

AND then that other means of fellowship with God and with us—Sacrificial gifts.

The Widow's Gift to her Lord. Only God knows how much we need your fellowship in that way just now, but He does know. As indicated

above, we are penniless, literally, and needing each month over £850 for our existing work. It is a very small sum to God, but He wants it to come through channels of sacrifice. How many there are who do not give because they cannot afford to, and because they could only give so very little. Oh! fellow-saints, remember the widow and her mites and what the Lord thought of it. She could not afford to give them, yet she gave. It was so very little it seemed hardly worth while, yet in the finance

of Heaven, as interpreted by the Master, it was more than all the gifts of the rich. God give us faithful, loving, sacrificial hearts. It will mean so much to Him—so much to South America.

Wanted.

Miss Pinn, who looks forward to an early return to her nursing work in Cuzco, Peru, writes: "I want to take back with me some *blankets, sheets, and pillow slips* for the use of our patients, and shall be glad to receive any new or old, or contributions for the same."

Birth.

SEARS.—To Mr. and Mrs. G. F. Sears, at Arequipa, on 21st June, a daughter.

Our Bible Workers in Brazil.

WE know not how it is with the majority of our readers, but for ourselves we confess there are few pages in the annals of our South American mission work more fraught with interest than those which record the toilsome efforts of the devoted colporteurs. We think the Apostles, could they return to earth, would have little difficulty in recognising that some of their truest modern successors are to be found among the pioneers of Bible-work. Our brethren in Brazil are "in journeyings often, in perils of waters, . . . in perils among false brethren, in weariness and painfulness." But withal there are joys and compensations.

Let a young Brazilian lad of twenty on his first trip have the first word:—"During the whole journey," he writes, "we

SLEPT IN THE WOODS

(*matto*) almost every night, with many mosquitoes and *carrapatos* (jiggers), but in spite of all discomforts we slept in safety and peace, by the Divine protection. For me it was a real pleasure and experience: for example, on one of the last nights, soon after making a fire in order to cook some food, we were interrupted by a strong wind, followed by a tempest of rain and black darkness. We could not even light a candle, or, in fact, do anything. There was no house

anywhere near, only forest and water, but in the midst of the tempest I prayed to God, and five minutes later the tempest abated, and soon ceased altogether, and the moon and stars appeared. We slept the rest of the night in perfect peace, praise God!

"On the following day we set out, and very soon had more rain; I got specially wet for lack of an umbrella, which broke up a few days before. A little further on, having passed along a very bad road, we were obliged to cross a narrow part of the river Sapucaly; this was difficult, for it had risen considerably with the heavy rains and was dangerous. When the last animal had almost crossed, it slipped in a hole, falling into the water with its load. At this moment I found my knowledge of swimming useful. Swimming with difficulty, I managed to get off the load, and my companion, pulling at the animal from the bank, got him out. For me, however, it was more difficult, for I had little strength to swim against the strong current, and one box was almost carried away; however, God helping me, I managed to save it, along with my own tin box, in which I found all my clothes and blankets wet. I also lost my *relatorio* of work done on the last part of the journey, but God so helped us that nothing else suffered.

"That latter part of the journey I sold little, as there were very few houses on the

road, it being mostly forest and wild country. I visited eight farms, selling seven Bibles, and in other poorer houses I sold two Testaments and 18 Gospels. One day I changed two Testaments for $3\frac{1}{2}$ dozen eggs.

"On the 18th we arrived here in Pouso Alto, and on Sunday we held a meeting in the house of a certain Captain Adolpho, a man deeply interested in the Gospel, where we put up. This meeting was a very good one, although small, only six people being there. Two of these were hearing the Gospel for the first time. A young woman who was there told me she was ready to follow Christ, having studied with zeal a Bible she had bought from a colporteur some years ago. I asked her: 'Why are you ready to follow Christ?' and she answered me in a firm voice, 'because I want to save my soul and I know only Christ can save; for this I wish to follow Him, because I know He is the only way of Salvation, "as He Himself said, 'I am the Way, the Truth, and the Life.'" What a good reply, don't you think so?"

The next report is from a young Englishman recently converted in Brazil, who is giving himself earnestly to this task, and has been rewarded by good sales achieved in the face of many difficulties:—"In Santa Maria," he says,

"I FOUND THE PRIEST

to be a Spaniard who spoke very broken Portuguese. We had a talk with him and gave him a New Testament in Spanish and some tracts. When we left he thanked us for our visit and said he himself would carry on our propaganda there without fear of opposition, as he is leaving the Church of Rome."

More typical, we fear, or the usual attitude of the priests is the incident reported by

Senor Benedicto Hirth. "I was passing down one of the most central streets of this city," he says, "when I happened unexpectedly to knock at the door of the parish priest's residence. The door was opened immediately, and behold, there stood before me

THE BLACK-CASSOCKED GENTLEMAN

himself. 'What do you want?' he inquired brusquely. So I on my part complimented him and offered him a beautiful copy of the Holy Scriptures. As though understanding at once with whom he was dealing, he slammed the door in my face with great irritation and left me in the corridor. But I knocked and called to him 'Most reverend sir, be good enough to come here a moment.' Thereupon he came back, saying 'What more do you wish?' To which I replied, 'I wish to know if your honour is religious.' 'No,' quoth he, 'I am not.' 'Sir,' said I, 'you say truly, for I well know you are only ambitious. Was it not ambition that turned the temple of God into a house of merchandise, as you have done with the Romish Church?'

"On hearing these words the priest again went inside, put on his hat, and coming forth

followed me down the street. Into whatever house I entered to sell my books he also came with me, and requested the people not to buy. But in vain. In the very face of the priest I was able to sell four Bibles, three New Testaments and eighteen Gospels. You can hardly imagine his disappointment! Seeing his attempts were futile he left me, and turning round as he went he cursed me and those who had bought my wares. I was much surprised that he did not care to have any discussion with me, for he is a well-instructed man, being a *Doctor* and *Director*.

Alone in the interior State of Minas,



Sr. Benedicto Hirth explaining the Scriptures.

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colporteur Galdino had a desire to hold some meetings, but bashful feelings about inviting the people of the town to listen to him held him back. Chancing to open his Bible at Isaiah lxii. 6, his eye met the words "Ye that make mention of the Lord, keep not silence," whereupon he writes, "I understood that the Lord wished me to speak out well with a loud voice. I felt this yet more when the proprietor of the restaurant where I was staying offered me voluntarily a good furnished room in which to preach the Word. So next day I set out with two hundred or so of our good tract 'Purgatory,' and invited the people to attend. At night the room was full and even outside people listened with respect and attention and appeared interested in what they heard. I invited them for another meeting on Sunday, if God wills. In this place for many years there has been no Gospel work, and the people are already convicted and tired of the falseness of the priests; there are many anxious for the truth. The mother of my host, a woman of ninety years, came to listen to the Word, and in spite of being very deaf she is taking pleasure in the good news of Salvation. I

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ask you to help me with your prayers for her and for the son, who also appreciates the Gospel and does everything to make the meetings a success, but who is yet without Christ."

What interesting facts

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as results from the labours, seemingly so often fruitless, of the faithful colporteur! Writing to Mr. Glass recently, one of these relates how towards the close of a meeting he was holding in one of the interior cities of Minas, a man came in who stayed to converse afterwards, and talking of himself told how twelve years ago, he was on the eve of being ordained for ministry in the Romish Church, and how three days before the date fixed a colporteur on the street persuaded him to buy a Bible. Looking into the book he became arrested, and recognising its truth he turned entirely away from the course he was following. It seems, on questioning him about the colporteur, that it was Mr. Glass himself on one of his early travels in the interior.

Report of Work at Cuzco Station

For Period, December 1st, 1911, to May 31st, 1912.

By E. C. Austin.

DURING the past six months the work at this station has, with the blessing of God, progressed favourably.

On the first Sunday of December I instituted a Sunday morning gathering for believers, meeting from nine to ten. We have been following, and still continue, the Bible studies outlined in Dr. Scofield's weekly leaflets, of which there is now an edition in Spanish. The latter part of the hour is given to prayer, and some who have started in this little meeting can now engage in prayer publicly.

Since the baptisms which took place at the time of our Field Executive meetings in November, the Lord's Supper has been celebrated on the first Sunday of each month at the close of the evening service.

The work of the Sunday School is progressing slowly but surely. Some new scholars have been enrolled, and those who attend regularly do what they can to interest their friends and bring them with them. Two prize distributions have taken place, in December and April, when on each occasion some ten or twelve scholars have repeated from memory the Golden Texts of the quarter.

The attendance at the three weekly services (Sunday, Wednesday and Friday nights) has kept up fairly well. At the time of writing, I regret to say, it shows signs of falling off. This I attribute to the fact that having to superintend the rebuilding of part of Monjaspata* wall, I have not the time that I formerly had for visiting and inviting people to the meetings.

(* The old name of the Mission property in Cuzco. The "j" is pronounced like "ch" in the Scottish "Loch"—Ed.)

The collections at the meetings have fallen off somewhat, though a contribution taken at the end of the year on behalf of the British and Foreign Bible Society met with a very hearty response.

Meetings were held each evening during the Week of Prayer. The interest was well maintained and the attendance good considering the heavy rains which fell at that time.

I have had application for baptism from a man who has attended our meetings for some time. I believe him to be truly converted, and would be willing to baptize him,

place in February, and which has called forth expressions of esteem and sympathy from all classes of people in Cuzco and vicinity.

A farewell meeting was tendered to Dr. Glenny and Miss Power on the eve of their departure at the end of March, when they were each presented with testimonials containing a number of signatures.

Two meetings of a social character have taken place, viz., an entertainment in Christmas week in our salon when gifts were distributed from a Christmas tree, and lantern views shown; and a social gathering at



A Bird's-eye View of Cuzco.

but he has decided to defer the matter for the present as he appears to have some lung weakness.

A wedding took place in April, when one of our young men employed at Monjaspata contracted a *matrimonio civil*. After the civil function at the municipality I conducted the religious marriage service in our salon, which was largely attended. I took advantage of the occasion to give an address on matrimony, which was listened to by close upon one hundred men and boys.

I need not refer here more than briefly to the sad death of Mrs. Glenny, which took

Monjaspata in this month of May on the occasion of a feast day, when the time was pleasantly passed with games on the lawn, singing, etc.

Some meetings have been held at our house for the special benefit of the women attending the services, some of whom are desirous of further instruction in the Gospel, with a view to baptism.

Early in January Dr. Glenny inaugurated work amongst the Indians by renting a room in a *Tambo* (native inn) and giving lantern exhibitions of the Life of Christ, etc., the views being explained in Quechua by one of

our boys employed at Monjaspata. These meetings were well attended, and much interest was manifested. Owing to lack of a native helper I regret to say I have been unable to continue this good work.

I have made some effort to reach the larger circle of those who do not attend our meetings, by means of the sale and circulation of Evangelical literature. During December and part of January I was able to rent a small room at the entrance to the Municipal Building, where I had a stock of books, etc., in view of passers-by. This resulted in increased sales, and also gave many opportunities for conversation. Owing to clerical opposition and influence I was refused permission to continue to occupy this place. Having secured a licence from the Municipality I also sold books at the railway station, market place, and elsewhere; but this, for lack of help, I have had to discontinue. Our library at the salon has now a fairly good collection of books, but with the extra duties now devolving upon me I cannot keep it open as a reading room as I should like to do.

I have maintained correspondence with people in the Provinces and neighbouring departments. Many of these ask for Gospels and tracts to be sent them, and others purchase books from Mr. Ritchie's catalogue.

At the beginning of the year, with a view to keeping our work before the public, I distributed freely a number of blotters, printed with New Year wishes and bearing the address of our Hall and one or two Gospel texts. These were well received by all and are still to be seen even in stores and offices of people reputed to be fanatical.

I am continuing English teaching, and have a class of young men meeting on two evenings each week. Owing to the suspension, this year, of the evening commercial classes in the *Colegio de Ciencias*, several young men have asked me to teach them bookkeeping and commercial correspondence, but this, of course, under the present circumstances, is impossible.

Taking advantage of Mr. Sears' presence in Cuzco, I went with my wife to Arequipa in January, chiefly for the purpose of getting some dental work done. By shortening my stay there I was able to visit Puno and Sicuani on the return journey. In the former place I spent two days, giving lantern exhibitions each evening and visiting and selling literature during the day. At Sicuani I spent five days. Here I was comparatively a stranger, but by visitation I came in contact with a number of people interested in the Gospel, some of whom had formerly been connected with evangelical churches in Chile. These expressed an earnest wish for the establishment of evangelical work in their town. I was unable to secure a hall or room in which to hold meetings, no place of a public character being available.

I was specially impressed with the number of Indians to be seen at Sicuani, and am of the opinion that it should form a strategic centre for work amongst these people.

During the week spent in Puno and Sicuani I was able to dispose of literature to the value of £5.

As regards the medical work, I have no report from Dr. Glenny covering the period from December 1st to the time that he left. He was fully occupied right up to the day of his departure, and now people are continually inquiring when he will return or whether another doctor will be sent in his place. I need not say that his retirement is a serious blow to the work of this station, not only from the medical standpoint, but in view of the influence he exerted over the youngmen of the Colleges and the University.

The nursing work has been carried on with the same devotion and self sacrifice as heretofore. Miss Power retired in the first week of April, and Miss Pritchard arrived from Arequipa on the first of May to take her place until Miss Pinn returns from England. The need of a Bible woman to follow up this valuable work is still keenly felt, and we trust this need may soon be supplied.

We shall be glad to hear from ministers and other friends who can arrange meetings for us during the winter months.

Mr. McNairn and Mr. Ritchie will be prepared to address any meeting that is offered, with or without the aid of a lantern, as may be desired. Please write as early as possible to the Office if you can help in this way, so that a suitable date may be arranged.

Spiritual Quickening in Tres Arroyos.

By Robert F. Elder.

PERHAPS our church has not been so united and so fervent for some years as it is at the present moment. Disunion and ill-feeling have cast a chilling shadow over our work since before our return here. It has gradually become less dense, and to-day it seems as though the bright, warm light of love has won the day, and the shadows have all but fled. All along we have known that

Egoism has given place to the Holy Spirit, and that is why our church's sky is almost clear of clouds. A few weeks ago one of our best members said to me:—"I feel sure things are to go well now, and that we are in for a time of blessing this year."

"What makes you think so?" I asked.

"Oh, things are different. I am different, the whole atmosphere seems different. A short time ago I was reading my Bible and



Mr. and Mrs. R. F. Elder.

they would go, for they were only shadows. We knew that without light there could be no shadow, and we were far from being left in darkness.

The change has been the result of individual members separately and privately getting nearer God, and thus they quite naturally drew nearer to each other. Christ more fully occupied the soul, and thus less room was left for disturbing influences.

praying after all had gone to bed. I was feeling that I was far from what I should be. I truly prayed, confessing my weakness and my sin. The presence of God was made manifest to me as never before. His glory flooded my soul. Since then everything has been different."

The others may not have had such a marked experience, but God's Spirit has undoubtedly been working simultaneously in

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all our hearts, and that surely is what true revival is.

In that spirit we began to pray for a series of special meetings to be conducted by Rev. F. G. Penzotti, Superintendent of the American Bible Society. Mr. Penzotti was a Waldensian, but for many years has been identified with the Methodist Episcopal Church.

Before he came the blessing came. After one of her meetings for women, Mrs. Elder mentioned that a woman who had only been attending for a short time had gone away very much impressed. After the service on the following Sunday evening, some people were looking for Mrs. Elder, who could not be found. "She went into the School Hall with a woman," said someone. So she had. It was that same woman, unable to contain herself any longer. She had gone to Mrs. Elder as soon as the congregation began to disperse, and had told her the gladdest news a missionary can hear—that she was seeking Christ. They talked and prayed together. For the first time in her life that mother of a large family truly opened her soul to God in prayer, and pleaded for pardon and peace.

Her husband, who opposed her coming in the beginning, comes to almost all the meetings now, and seems interested. They were both at the prayer meeting last night, having brought the younger children, and we were glad, even though the baby went to sleep and disturbed us by his snoring.

The following Sunday Mr. Penzotti was with us, and Miss Nielsen from Tandil came also, to give the Gospel message in song. Every available seat we possessed was needed, and a few people stood at the evening service. Mr. Penzotti preaches with a record of 35 years' heroic service for Christ behind him. He has visited all the South and Central American Republics on Christ's service. On two occasions he was imprisoned in Peru, once in Arequipa for 19 days for selling Bibles, and the other time for 8 months in Callao for publicly preaching the Gospel. The quiet certainty of his message, backed up by a calm dignity and

saintly personality, made a deep impression on the people, which was intensified by the heart-reaching singing of Miss Nielsen. Monday and Tuesday found us with the same earnest, eager spirit pervading the meetings. But then it rained. The unpaved streets became all but impassable, especially in the outskirts of the town. Hence the attendance was poor for the remaining two nights. Still the blessing has been great to the Christians, and a good number of new people have become interested, and we believe the results will be permanent.

After the meetings one middle aged man, son of German parents, who had been only two or three times previously to the meetings, came to buy a Bible. Asked if he had never read the Bible, he answered:—"No, my parents were Protestants, but I was brought up in the 'camp' like a heathen. I had never attended a religious service until I came to your meetings, and have never had or read any of the Bible."

A Spaniard, only a few months out from Spain, came also on the same errand. He had come to the meetings with his wife and two little children, the first evangelical meetings they had ever attended. He had ceased to believe in Romanism, but had not lost his religious instinct. We hope he has been arrested by the Gospel, ere he drifts into the all too fashionable and degrading materialism so many are embracing.

These two men are typical of two large classes in the community.

We know of others whose interest has been aroused, amongst them being the wife of a well-to-do French estanciero.

The congregation has given expression of its gratitude to Mr. Penzotti by spontaneously suggesting that in addition to paying his expenses, the offerings on the Sunday after his visit should be devoted to the American Bible Society. The result is that \$50.00 (roughly £4 8s.), has been forwarded to Mr. Penzotti. One of the most pleasing features of this little outburst of generosity, was that the Young People were not satisfied with the amount given on the Sunday, and subscribed \$18.00 to make it up to that total.

All this is surely a sign of spiritual quickening, and we rejoice over it.

Sheep Having No Shepherd.

By J. Ritchie.

A FEW months ago two young men called at my door in Lima, and asked for the "*Pastor Evangélico*." Their garb betrayed whence they had come. The poncho, short trousers and sandals they wore, bespoke some mountain village, and their embarrassment revealed their lack of familiarity with the city and its ways.

Shown into my study they seemed to find some difficulty in introducing their business, but presently the younger man drew a much-thumbed envelope from inside his poncho and handing it to me said they had been sent to me with that message.

The envelope contained a document drawn up in legal form and expressed in the Spanish of the *serranos* (highlanders) of which a free translation is given on this page.

This is the story they told me. That document had been brought to Lima twice previously by members of their community who had been to the capital with their merchandise, but as the hall in Calle Negreiros is shut during the day, they had not found us. Now, however, these two had come with this particular object, to find us and attend the meetings for some weeks that they might learn more of the Gospel. They had come a week's journey on foot over the mountains, and in the providence of God met our native helper at the door of the hall.

The Gospel had reached them as it has many of our Peruvian towns and villages

which are to-day in exactly the same plight. A youth from their village had been to school in Lima, and had attended several meetings at our church. On returning to his village he took a Bible, some Gospels and tracts, and taught the Truth to his companions. One of these went occasionally to a town where one of our members who is a colporteur has his headquarters, and seeking him out, heard more of the Gospel and bought a Bible. Henceforth he always carried a little stock of Bibles and Testaments on his return journeys, selling them along the way and in his village.

When the principal annual *festa* was approaching, the priest came round for his dues and wished to name one of the believers *mayordomo*. As this would have involved him in a great deal of expense and consequent debt, and also his taking the lead in the superstitious ceremonies and drunken debauch of the occasion, he refused. This unprecedented attitude adopted in the name of Christ Jesus led to the priest discovering the presence of the Gospel truth in the village which he only visited at intervals. He bitterly attacked

the believers and their teachings in his preaching, declaring in the village that their leader would die shortly in torments in proof of the wrath of God. The village apostle withstood the priest, and that to such good purpose that the group of believers stood firm. Shortly after, however,

In the village of Huantán, in the province of Yauyos, in the year 1911, on the 4th of June—

We who subscribe this document Greet with all veneration the pious Evangelical Churches by the Grace of GOD and our Lord Jesus CHRIST to whom be glory now and to all eternity.

To the Evangelical Church, No. 78 Calle Negreiros, Lima—

We ask and beseech in all humility that you enable us to organize a Society for the future of this village by teaching the doctrine among us with all the faithful Christians who will enrol.

Further, we would set before you the following—

So far as in us lies, we have agreed among ourselves, *first*—to build a church; *second*—to acquire a cemetery; *third*—obtain the necessary furnishings and appliances for these; *fourth*—we place ourselves in subjection to those rules of life by which we ought to be guided;

Therefore—

We beseech that you grant to us at the earliest possible date the support of your devout church.

Signed—

Concepcion Cristobal
Ignacio S. Barrios
Evaristo Antony
Delfin Sanchez
Marcelino Rivera

F. Vasquez
Pedro Roque
Sotero Chaupin
Nazario Rivera
Marcelino Antonio.

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he did die in agony, and his friends are convinced that he was poisoned by the priest. This shearer of sheep refused to permit the burial of the corpse and wished to have it thrown into the river. Fortunately an influential citizen of the neighbouring town was in the village and he insisted on the burial and saw it accomplished. The community of believers then decided to appeal to us and drew up the foregoing petition. Such was the story the messengers told me.

They settled in Lima for a short stay to

single day's absence. Preaching, teaching, editing, book-selling and tract-distributing, with a number of extraordinary matters of urgent importance, demanded all my time until I went on board ship to come home on a much needed furlough.

We have some native youths in our Lima congregation who could have helped these people, but we cannot take them from their employment without having means to maintain them and pay their travelling expenses. *These means we did not and do not have.*

Nor is the need met if we send a man to



Indians of the Sierra.

attend the Meetings and Bible Classes, but the climate of the coast and the unaccustomed labour induced a serious attack of pneumonia in one of them, and after some weeks in hospital he had to return to his village.

It is now over a year since that document was penned. In the meantime I have received letters from persons in other parts of the same province asking for instruction in our most Holy Faith and *to this day no Gospel preacher, either native or foreign, has gone there with the Light of Life.*

I had to leave on the day following this interview for a six weeks' journey which could not be put off. On my return my work was too far behind to admit of even a

Huantán for some months. That is a village of some 300-400 families. We have the same need, and more or less the same circumstances, in many other towns and villages, including a town with over 15,000 inhabitants. In these there are already groups of believers pleading for a pastor, and some of them are towns of strategic importance in the great cause of Christ. We must have several men at once, men to take possession of these important centres of influence, and men to train our native youths.

The years of patient missionary toil and suffering in Peru have brought in a new epoch. Twenty years ago the missionary

was expelled and imprisoned ; to-day there are many who are feeling after God, many groping for the light, many who realize their need of salvation, and many who plead in vain for a Christian pastor.

We read that the Master was moved with compassion when He saw the multitudes scattered as sheep having no shepherd. Surely if ever there were lost and wandering sheep to seek and save, who deserved the

compassion of the Church of Christ, these of South America more than all. For bread they have been given a stone ; for light, darkness ; and for spiritual life, superstition. There among the morasses of gross immorality and the barrenness of scepticism, are sheep of His flock whose cry comes to us, and there is none to answer or to care. Is there really *none*? You have heard. Can you not answer? Do you not care?



An Unexpected Opportunity.

By E. A. Strange, Campana.

IN the month of March we visited a town called Escobar, midway between Buenos Aires and Campana, in order to see if it were possible to open a new work. Being favourably impressed, and having advised the Sergeant of Police of my project, we arranged to have the first meeting on April 12th, and went there with some of the members of the church here.

During the afternoon we visited the Sergeant of Police to ask for a policeman, which is the custom in beginning a new work, but he began to raise difficulties, and when he told me that if we were to preach in the Roman Catholic Church he would come to hear us, we judged immediately that he had been influenced by the priest. The result was that he prohibited our having a public meeting unless we could produce written permission from the National Government of Argentina. We told him that the Constitution provided permission, and that he had no right to obstruct the meeting. With this he toned down considerably, and with extraordinary polish explained that he had to obey the orders of his superior, or if not, would be cast into the street. On consulting the solicitor of the town, who is exceedingly friendly to the Gospel, he advised us to wait until such

time as we could celebrate a meeting without running the risk of being locked up for the night by an old Sergeant of Police, who did not know the Argentine Constitution. Our Secretary, Mr. Elder, has complained to the Chief of Police at La Plata about this.

Not wishing to lose by our visit, we went to an hotel for refreshments and to wait for the train. Having arrived, we asked permission to play the organ and sing Gospel songs, which was readily granted.

Soon the sound of Gospel melodies was wafted on the night air, and the effect of the singing was magnetic. We were in the dining room, and scarcely had we started when the hotel keeper rushed into the bar room in ecstasy, and hidden behind the partly-closed door, listened as one entranced. On concluding our first hymn he showed his face in the door, so I said to him, "Shall we go on?" and he replied, "Yes, go on! yes, go on!" When we got into the second hymn, an old man appeared in the opening of another door amazed at the singing, and reverently took off his hat. There were others peeping round the door, others would look in for a moment and then retire. Soon after, supper was announced, and on leaving for Campana we felt that the Lord had enabled us to do something, if only by way of preparation for future operations.

Our E.U.S.A. Prayer Circles

"O, our God, . . . we have no might . . . neither know we what to do: but our eyes are upon Thee."—(II CHRONICLES, xx. 12).

THE difficulties that confront us in the work just now—not so much on the Field as at home, in the lack of adequate financial support and volunteers—make us feel very much like Jehoshaphat must have done when facing his enemies and feeling so unequal to the battle that was pending. However, relying upon God and realising that the battle was His, they faced the enemy with praise on their lips and God wrought victory for them. In the same way may we remember God's past faithfulness, keep our eyes fixed on Him, and go forward with a song of praise in our mouths and in our hearts into the place of victory over that which at present impedes our progress. We have no might, no power to help ourselves, and our hope must be in God, Who can remove and overcome all obstacles.

In each of our fields of operation in South America—Argentina, Brazil and Peru—there are open doors still waiting to be entered for Christ. Letters recently received from some of our missionaries in the Argentine tell of visits paid to adjacent townships and of their desire to commence regular meetings in them. These are places within easy reach of the Mission Stations, and the native converts are prepared to help in the work of carrying the Gospel to their fellows, but of course this must also mean extra work for the missionary, who already has his hands fully occupied. Men are needed for these towns and your prayers are invited that messengers chosen of God may offer their services.

Then, in Brazil, there are towns which have been visited by the colporteurs, where,

through the reading of the Scriptures, some of the people have been led to renounce Roman Catholicism and have openly confessed their faith in Jesus Christ alone for salvation. Workers are required to go and settle amongst these people and lead them on in the things of God and at the same time seek to win others for Him.

A similar need is presented in the appeal which appears in this issue from the pen of Mr. Ritchie, telling of the desire of some of the people in the mountains of Peru to have the message of salvation preached to them.

At the present time we are quite powerless to respond to any of these calls for help, and in the light of our impotency we invite our Prayer Circle members to direct their vision to the all-powerful God in Whose service we are engaged, and ask that He will give success where this seems to be impossible.

It will be seen that again behind each of these needs there is the financial responsibility which we are not in a position to undertake, and therefore prayer should be directed to God that the Christian conscience might be awakened in such a way that gifts will flow in for the support of men who can be sent with the message of salvation to these people in response to their call.

In addition to the above matters please continue to remember those needs mentioned last month, viz. :—

The Indian Tribes of Brazil.

The people on the Islands of the Tigre, Argentina, and the need of a motor launch to visit them regularly.

The Inca Indians of Peru, and the need of dwellings for those on the farm at Urco.

THE LATEST BOOKS

“South American Problems.”

BY ROBERT E. SPEER, D.D. (EDINBURGH.)

(*New York, Student Volunteer Movement.*)

A GAIN and again in reading this book we have felt like crying *Eureka!* For at last we have what we have often longed to see—a scholarly text-book on South American Missions, written by an expert. Dr. Speer has very special qualifications for his task, and those who were privileged to read his privately-printed notes of the extensive tour in the southern continent made in 1909, and those who, like the present writer, enjoyed Christian fellowship with him on a mission station, will hail with delight this riper summing-up of the situation that to-day confronts the Church of Christ in South America.

Dr. Speer writes as one who sees life steadily because he sees it whole. His outlook is statesmanlike. He visited South America on behalf of a denomination whose honourable record of missionary service in that continent embraces more than half a century. He has personally visited and written upon other fields. His interests are not partial and sectarian: he has an eye for all that menaces or cheers the patriot of the Kingdom of God. In particular he has eschewed the dogmatic condemnation of another church and all its ways which some Protestants have copied from Rome. He deals with facts and not with prejudices. His witnesses have been cross-examined. In one instance where an unscrupulous journalist in Chile fabricated a papal encyclical to give point to his denunciations of the clergy, the lie has been nailed to the counter. This spirit of cautious candour greatly enhances the value of the positive conclusions at which Dr. Speer arrives. Moreover the book is very strongly *documenté*: personal investigation, experience and reflection, are supplemented by wide study.

As is well known, the bulk of the

missionary work carried on in South America is directed from North America. In some quarters in Great Britain this fact has been made the excuse for complacent neutrality in the work, as though South America were no concern of ours. In his final words Dr. Speer shows clearly that this policy of British abstention is not endorsed by our American brethren. “We must,” he says, “challenge the conscience of Great Britain and America. *The South American Journal* states that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,437,030. That is more each month than the total expenditure on evangelical missions in South America in a hundred years. Can a nation conscientiously do such a thing as this, draw a stream of national wealth from these lands, and contribute to them no moral or spiritual treasure, or next to none?”

“We must temperately but firmly dispute the position, that the whole Church is facing the whole world task, or is entitled to claim the divine resources available for a world enterprise alone, if it excludes from its view the need and appeal of Latin America, or fails to offer all the help which Christian sympathy and service can give to the warm-hearted, generous people wrestling with great problems beneath the stars of the far Southern skies.”

Altogether an admirable and timely book: we trust our readers will speed its mission. Friends of the great Edinburgh Conference should read what is said of South America by one who was there marked out for special honour. Friends of South America who are tempted to criticise the Edinburgh Conference should learn from Dr. Speer's pages the “more excellent way.”

E. J. D. H.

THE EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

CHARACTER
Evangelical and Interdenominational.

OBJECTS

1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

NATURE OF WORK CARRIED ON

Evangelistic.	Printing and Distribution of	Colportage.
Day and Sunday Schools.	Gospel Literature.	Orphanage (S. Paulo, Brazil—
Medical and Nursing Work.	Inca Indian Farm Work.	supported only by special
Bible Training Schools for	Direction of Native Ministry.	contributions).
Native Preachers.		

HOW TO HELP

By intercessory prayer.	By taking a freewill offering box.
By forming or joining a Prayer Circle (Particulars on application to the Secretary).	By sending a donation or subscription.
By interesting other Christians.	By subscribing to the Magazine—"South America."
By forming a Children's Band (Particulars on application to the Secretary).	By remembering the E.U.S.A. in your will.

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. . Intercessory . . Foreign Missionaries.

By Rev. Alfred E. Street, of the Island of Hainan, South China.

"Jehovah * * * wondered that there was no intercessor." Isa. LIX. 16.

I. DEFINITION.

AN intercessory Foreign Missionary is a "labourer" who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for *definite* fields, an engagement as real as an appointment by a foreign Mission Board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the places of their residence, or to the variety, sweep and completeness of the results accomplished.

organized into invisible kingdoms of darkness. In Dan. x. some of these principalities are mentioned by name: "Prince of Greece," "Prince of Persia," "Kings of Persia," etc., while Christ calls the head of all these kingdoms the "Prince of the

World." Other forces are revealed in "the horses and chariots of fire round about Elisha," and the "twelve legions of angels" mentioned by Jesus. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not merely man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of His body" while Satan

By the value of Souls,
By the Shortness of Time.
By the Greatness of the Field,
Do something definite for South
America.
If we Fail, will not these
Millions rise and ask in the
Great Day
Why we left them as Sheep
Unshepherded?"

The late Mrs. Karl Kumm.

II. NECESSITY FOR INTERCESSORY FOREIGN MISSIONARIES.

That mission field which has the largest number of missionaries (faithful intercessors) whose names are not in the published lists will always be the most successfully harvested. This is true

1. *Because of the nature of missionary activity.*

Eph. vi. 10-20 reveals the *facts* clearly, concisely and completely, showing that we are not primarily overcoming the prejudices and superstition of men, but "principalities—powers—world-rulers of this darkness—spiritual hosts of wickedness in the heavenlies," which are various grades of rulers

"enters" the hearts of men, so that each works out his purposes through the men who submit to him. It follows that men must go in person, as Jesus came to this world in person, to do the work made possible by prayer.

2. *Because prayer based on God's Word is the only weapon man can use to touch the invisible foe.*

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above, where Christ is" ever living to make intercession. An inspection of Eph. vi. shows that the end of putting on the armour of God is to *pray* for all the saints, but

especially for Paul, who represents his missionary successors.

This armour is not for selfish protection, but to enable us to "stand" and—like Moses, Aaron and Hur—by supplication give victory to those fighting Amalek. Jesus did not call upon the twelve legions of angels, but upon His disciples, and that they should watch with Him in prayer while He fought the invisible foe. In this He has shown the way for all who "fight the fight of faith." Even now it is by intercession that He continues the war.

3. *Because the missionary on the field cannot alone do His work.*

When the intercessors' hands fall Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship; therefore the blackness of darkness broods over those lands, a stifling, choking power of death. There a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor and for every detail of the work of the church; special meetings are held to pray for a revival. In open-air meetings, while one is speaking others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent, as the bottom of the sea is more dangerous than the air, just as there are more deaths "on the firing line" than in the quiet of the home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. Some have even fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish and God tells us that their blood is to be required at the hands of those who did not do their part. (Ezek. xxxiii. 1-16.)

III. WHAT CAN BE DONE BY INTERCESSORY MISSIONARIES.

1. A host of intercessors can be speedily enlisted for this war.
2. Enough missionaries and money can be found to really accomplish our task.
3. Suitable men can be sent as missionaries, and the unsuitable can be prevented

from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when He is asked to do so. Even Christ Himself prayed all night before He chose the first twelve missionaries. (It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ himself and then by His Spirit when He chose Paul and Barnabas. When they tried to choose fellow-workers they quarrelled over the choice. The command is to pray.)

4. Many urgent questions of general missionary policy can be solved only through much prayer.

5. Individual heathen can be prayed for by name and thus saved.

6. An adequate native ministry can be raised up and maintained.

7. Revivals can be brought about continually on the foreign fields.

8. Fresh fillings of the Holy Spirit can be given to overburdened missionaries.

9. The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

10. Lonely missionaries—those without many friends—can be cheered and helped until their usefulness is multiplied many times.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

IV. HOW TO DO THE WORK OF AN INTERCESSORY MISSIONARY.

1. Decide deliberately that this intercession is to be a regular binding duty.
2. Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.
3. Begin humbly, letting experience enlarge and guide.
4. Wait on the Lord of the harvest for directions as to what part of the field you belong.

5. Learn the names of all missionaries of all connections in your field and pray for them by name.

6. Do not pity the missionary or condole with him, give him your sympathetic *help*.

7. Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do not want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you that so you can pray them strong again.

8. Pray for every need or condition that you can learn about. This article is only suggestive.

9. Form the habit of letting God impress upon you the things for which to pray. He will do it.

10. Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and must let "the Spirit Himself make intercession."

11. Study and practise the art of praying until you are expert in it. The Bible furnishes its laws and examples, which can be worked out by patient practice only, just like any other art.

V. WARNINGS.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favour on some one by helping. Not at all; it is the other way; the unspeakable favour is granted you of sharing the burden of intercession daily carried by the risen man Christ Jesus in heaven.

A newly arrived immigrant cannot vote for the first year, as so much has to be learned before he can vote intelligently. In the same way, one beginning as an intercessory missionary needs to consider himself as a beginner with much to learn.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet or gentle but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters utterly unexpected and discouraging arise, Satan will try to turn you

away in disgust; therefore remember that the worse the troubles are, the greater is the need for your prayers.

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop your intercession; if he can stop each one his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a labourer has worked for years without seeing the results that overjoyed his successors. Cannot you do the same?

Woe be to any one who tries to become an intercessory missionary while the Lord is calling him to go in person. In Matt. vii. 23, Christ calls such "ye that work iniquity or lawlessness," for although they have been eminently successful workers in the church, before men, what they did was not "the will" of God for them.

VI. SOME GENERAL TRUTHS.

1. *Indirect Work.* Every Christian should do some work as an intercessory missionary, but there are those at home whom the Lord calls to give their daily toil for the salvation of the nations. Many are needed who by teaching, writing and exhorting shall arouse Christians to a sense of their responsibility for the death of those who perish, not because they are sinners, but because the salvation prepared for them by Christ has never been offered to them by men. In the work here suggested, house-to-house visitation among church members has been proved most effective in arousing them to their privileges in the foreign fields. A caution is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is *visible* so appeals to our pride that it is more attractive than is the lonely toil of intercession.

2. *Rejected.* It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by a Mission Board or other outward circumstances prevent him from going abroad. *Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen.* God is waiting for you to take your place in the vital, difficult and

blessed work of joining Christ in-interceding before Him. It is not evidence of obedience quietly to drift along at ease, letting the far-away, unseen multitudes perish for the lack of your prayers. Some labourers *must not go* to the mission fields.

3. *Substitutes.* When a draft is made for war service only a limited number of men is called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren." (1 John III. 16.)

4. *Candidates.* Beware of ever *urging* any one to go as a missionary. The Holy Spirit only can do that with safety. We should urge that one set his will "as flint" that he is going to "do the will of My Father in heaven," and that he then *pray*, "Lord, send forth labourers"; then if the Lord really wants him in foreign fields it is only a matter of time when it will be made so plain that there is no room for doubt.

5. *Rewards.* There is a peculiar supplementary reward given for all missionary work. It is an addition to the honours of faithful labour, and is determined not by what

is done, but by what is "left." For every comfort or friend that you leave in order to do this work you *will* receive one hundred fold (10,000 per cent.) of the comfort, rest and satisfaction that they could have afforded. This is indescribably true of both missionary and intercessor, and is the kind of "joy set before him" that enabled Jesus to "endure." The missionary "leaves" by taking ship, the intercessor "leaves" by shutting the door of his closet. [When one contributes money he does *not* "leave" it, but lays it up in heaven (Matt. VI. 20 and Luke XVIII. 22), where it becomes the only treasure he can call his own.] Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.

"The unsearchable riches of Christ" are discovered by the missionary, whether he is among the heathen preaching to them or in the homeland interceding for them. These things are not mere matters of intellectual theory, but they have been proven in experience, and should become your experience also, for they are a following in the footsteps of Christ Jesus.

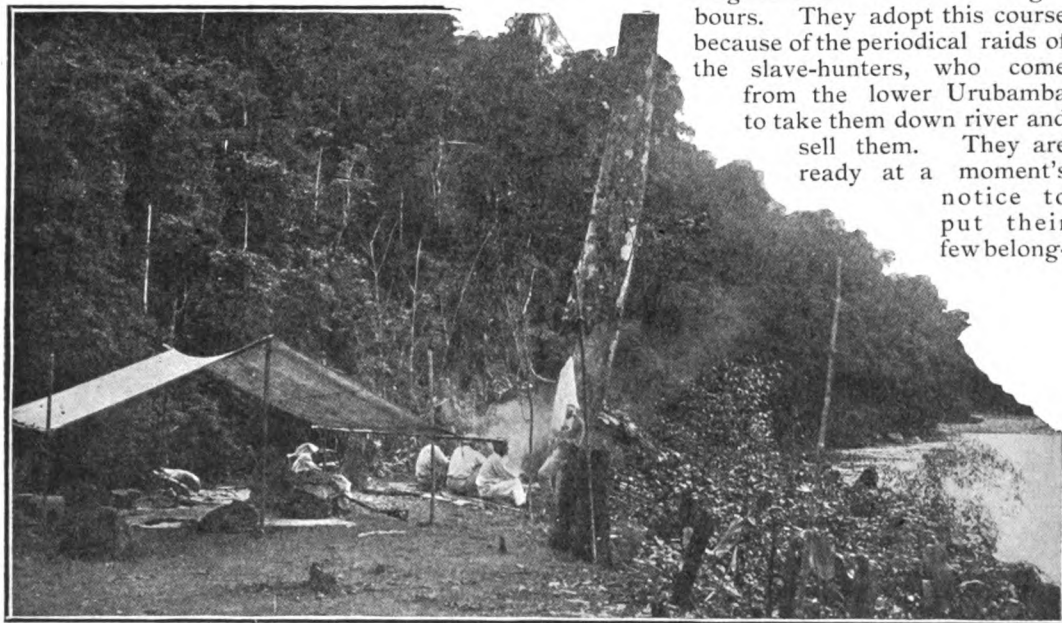
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The Campa Indians . . . of Peru

THE writer of the accompanying letter is a Christian business man who has spent many years in different parts of Peru, and has lived for over two years in close touch with the savages of the Montana. His wife, a Christian Peruvian lady, speaks the language of these savage people fluently, so that she and her husband have had exceptional

"Estimates of the number of these Indians vary very much. From what I have been able to learn they may be reckoned at between seventy and a hundred thousand—the largest tribe, excepting the Quechuas, in Peru. In a vast territory around this place there are scattered some four or five thousand of these people ; each little community of perhaps three or four families, living a few leagues distant from their neighbours. They adopt this course because of the periodical raids of the slave-hunters, who come from the lower Urubamba to take them down river and sell them. They are ready at a moment's notice to put their few belong-



A Camp in the Rubber Country.

opportunities of knowing them and understanding their life.

* * * * *

"It is now more than a year since we came to live among the Campa Indians, sufficient time, I think, to give a reasonably accurate account of things as they are here. I have not been able to make any long journeys yet, but have had opportunities of observing and studying the numerous families of Campas that live near us. Other information which I give is from reliable sources.

ings in net-bags and escape to the forest.

"When they are treated kindly they are very willing to come and settle. They are intelligent and quick to learn, but they are very shy, and prefer the scattered and wandering life, because of the slave-trader. I have seen a party of men come past here armed with rifles, looking for Campas, just as hunters would seek for game. Had we not been living here, all the Campas who have settled near us would have been captured and sold for slaves. The armed

gang passed up the river towards Chapo, and captured 13 Indians, killing one, as we afterwards found out, who had had courage enough to try to escape. The same party passed here on their return journey with their captives on the way down river to a life of slavery. I find the price of a sound man is £50 or more, of children £10. I have heard of young Campa girls selling at enormous prices, one can guess for what purposes. And all these things go on because the law of Peru cannot or does not care to reach them.

"Left to themselves the Campas are true children of nature. They live in houses thatched with leaves so well that the heaviest tropical down-pour cannot enter. The walls are made of the wood of the Chonta Palm, a very hard wood. The doors are very small, and the houses are usually oval in shape. Their dress consists of a kind of sleeveless tunic woven from the wild cotton that grows in abundance, and which they also cultivate in their little *chacras*. These dresses they paint with a vermillion pigment, which they obtain from a tree called *Achote*. Indeed they paint nearly everything they possess with this same material. They do not consider themselves fully dressed unless they have some device painted on their faces.

"Men and women alike allow the hair to grow long, and usually in wild disorder. It is not braided. The men very rarely have hair growing on the face, which makes it difficult at times to distinguish between the sexes, except by their ornaments. The men wear gaudy-coloured feathers, while the women wear beads, bones of monkeys, nut-

shells, etc. The women's voices are very melodious. The children mostly go naked until they are eight or ten years old.

"About every two years the men make a new plantation by cutting down the trees and burning them. They then plant yuca, corn, bananas, sweet potatoes, peanuts, etc. The men hunt, fish, and take care of the plantation, while the women cook, look after the children, weave, etc. The men are very kind to their wives and children. If they

have more than one wife, each has a separate fire for cooking, separate calabashes—everything separate. Yet they live in perfect harmony with each other, calling one another "sister." The children are never whipped; generosity is part of their nature; all things are common with them. The men call each other "brother," and use one another's belongings without the ceremony of asking.

"When one of their number dies, they frequently abandon the house and plantation, leaving the body in the house, and go and make another elsewhere. Sometimes they throw the body in the river. Should they bury it, they do so with the head facing downhill and towards the river. They grieve a good deal for their

dead, but in a quiet way.

"They have no ceremonies nor festivals beyond a little singing and dancing to the beating of a drum. This instrument is made from a section of a small tree, hollowed out, and a monkey skin stretched over it.

"They are an independent but not a lazy people. Whatever they do they do well. They are intelligent, quick to learn, but not apt to change their minds or ideas. Good



A Rubber Tree.

swimmers, expert with the canoe, excellent hunters, they can imitate the song and call of nearly all the birds and animals of the forest. The jaguar and the snakes are the only creatures of which they are afraid, apart from the slave-hunters. Altogether they are a very interesting and lovable people.

"They believe in a Supreme Being, creator of all things. They also believe in the soul, which, when they die, is transformed into a red deer. This species of deer they never shoot nor eat. The story they tell is that once, after the death of one of their old men, a watch was set on the grave, and rigidly kept, in order that they might know what became of the soul. After several days of watching, one morning as the sun was rising, a red deer was seen to spring out of the grave, and this was taken to be the soul of the departed.

"There are no Protestant missionaries as

far as Iquitos, a thousand miles from here. The river is navigable to within three days' journey of this place, and the journey from here to Cuzco takes fifteen to eighteen days.

"There is one Roman Catholic Mission situated on the edge of the forest about sixty miles from here towards Cuzco. There is a small chapel where Mass is celebrated every morning, but the few Indians that live there know no Latin, nor does the priest understand the Campa language.

"Where we are, the climate is very good considering the latitude. There is, of course, fever and ague, but I think that with care, one might live here and enjoy good health. We are getting better rather than worse in health, and are ever ready to

welcome any workers for the Master, and meanwhile we do what we can by ourselves.

"Your brother in Christ,

"L. J."



Curing Rubber by Smoking.

Putumayo Atrocities.

SINCE our last issue, in which we called attention to the report of Sir Roger Casement on the horrors of the rubber slavery on the Putumayo, we have not been idle, and the Directors of the E.U.S.A. have definitely offered to undertake the establishment of a Mission in that region if the Christian Church will entrust them with the work.

At a representative meeting of leaders of the Protestant Churches, held at Westminster Palace Hotel on August 8th, this offer was considered and our proposals were heartily commended to the sympathy of the Christian public.

This step was followed up by an appeal which appeared in all the leading papers of

the country on Monday, 19th August, signed by a number of influential leaders, including Lord Kinnaid, Lord Langford, Sir Robert Anderson, Dr. Campbell Morgan, Rev. J. Stuart Holden, Dr. Scott Lidgett, Dr. Eugene Stock, Dr. F. B. Meyer, Dr. Clifford, Rev. C. Silvester Horne, and others. This letter pointed out that there is no hindrance whatever in actual practice to the work of Protestant Missions in Peru, and that a Protestant Mission would form the most fitting vehicle for the expression of the practical sympathy of this eminently Protestant country, and asked for a sum of £10,000 for the establishment of such a work.

The promoters of the appeal for the establishment of a Roman Catholic Mission

have left no stone unturned in their efforts to convince the public that theirs is the only practical proposal, and they obtained, through the Foreign Office, a re-statement of Article IV. of the Peruvian Constitution as a bar to any but a Roman Catholic work. This has been widely circulated and cannot fail to do incalculable harm. The final and sufficient answer to this misrepresentation of the actual facts is embodied in a letter which appeared in "The Times" of August 14th, which explained that while the Constitution remained unaltered the Peruvian Government could do no other than reply to any diplomatic representations by quoting Article IV., but that in actual practice Protestant missions are not only tolerated in Peru, but receive the fullest protection from the Government and its officials.

Let it be clearly understood that there is nothing in Article IV. to hinder such work as we propose on behalf of these savages. The same Constitution declares that "No one can be hindered from doing what is not

prohibited by law." On that basis we have been unmolested in our work through all these years, and no one who has any practical knowledge of the subject would suggest that any obstacle would be put in our way in the work that we now propose to establish.

Such a Mission as we contemplate would in the nature of the case be in its initial stages humanitarian. The first thing to be done would be to care for and protect these poor helpless creatures from the cruelties of the rubber fiends. Our very presence in that region would do much to achieve this end, and pave the way for the establishment of definite work for the uplifting and christianizing of these dark children of nature.

We trust that our friends throughout the country will rally to our support in this great undertaking and strengthen our hands by definite prayer, by making the facts known, by arranging meetings for us when possible, and by helping us financially as God may enable.



A Wedding in Tres Arroyos.

By Robert F. Elder.

IF we had a bell on our church it would have rung out merrily on April 29th, for that was the wedding day of two of the best loved, most worthy and most useful Christians in our congregation. They went to school together, and even then there was affinity of nature, a something that drew them to each other. They were two of the first children we had in our Sunday School when we started it nine years ago, and in it they both assimilated the evangelical teaching that brought them to know Christ as their personal Saviour. The truths they had learnt were so precious to them that once they had been "born again" they began to teach them in the Sunday School. Both are active members of our Young People's Society, and are amongst the most faithful, intelligent, and spiritual, the bridegroom being its secretary this year.

That mysterious invisible something kept on drawing, and it culminated, as the proverbial novels do, in a wedding day and happiness.

The festivities began on the Saturday night previous, when they were both the guests of the Young People's Society in the hall of our church. There were tea and cakes of course, singing, speeches, wishing them well, and earnest prayers commending them to God. During all this time there was at one end of the room a table that had some mystery about it, for it had a cover over all that was on it. The lifting of the cover revealed a beautiful dinner, tea, and coffee service, comprising 110 pieces, the gift of the Young People's Society to the bride and bridegroom.

The Sunday School children had been faithfully keeping a secret too, and had combined to give a present to their teachers.

September, 1912.

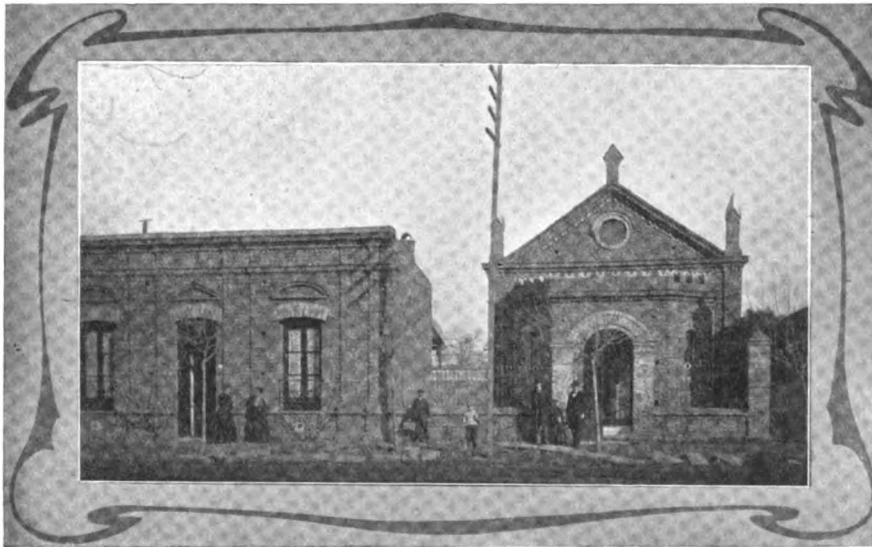
"SOUTH AMERICA."

After the classes when all had gathered together, two girls of her class came forward and in the name of the girls, presented the Señorita Maria Voirin with a pretty teapot, with cream jug and sugar bowl to match, on a neat tray, and a novel butter dish and cooler, whilst the biggest boy in his class gave Don Juan Pluis a cruet in the name of the boys.

Monday was the great day. The church was prettily decorated with white, pink, and cream chrysanthemums. At 2 p.m. the

The promises were made to each other in a clear voice, the ring with which the troth was plighted was placed on the proper finger, they were declared man and wife, a hymn invoking God's blessing on them was enthusiastically sung by the audience, and in silence all bowed in prayer to commend them to the Father of us all.

The guests then passed into our Hall, which had been lent for the occasion, to partake of a cup of chocolate and cakes. The bride drove quickly to her home to



Chapel and House, Tres Arroyos.

marriage ceremony was performed at the Registry Office by the Registrar, this being the only legal marriage here, the bride and bridegroom being accompanied there only by their most intimate friends. At 2.30 p.m. all the invited guests and a few more assembled in our church, nearly filling it, to witness the confirmation of the civil act and to invoke God's blessing on the union. The ceremony is much the same as in Britain, with the exception that instead of the Minister asking "Will you take this woman to be your wedded wife?" the translation runs "*having taken* this woman to be your lawful wife . . . will you love her, etc. . . . This change recognises the fact that they are already legally married at the Registry Office.

change her white wedding dress for her "travelling" costume. Then for a short time they returned to their guests in the hall, and accompanied by some fifty friends, drove to the railway station, where at 4 p.m. they left in the train for Las Flores, where they are to spend their honeymoon. Next week they will return to the neat little house Don Juan has built for his wife and himself. In it they will set up an altar to the Lord. From it will radiate influences for good. Christ is King in both their hearts and will reign in their home. Praise God for the happiness of it, made possible by the influence of the Gospel preached to them and believed. Praise God that thus has been formed a new centre of light and love in this town!



All Editorial Communications to be addressed to Editor, "South America," 8 & 9, Essex Street, Strand, London, W.C.

WE are greatly cheered from time to time by letters from all parts of the world expressing appreciation of and interest in *South America*. For these expressions of kindly sympathy we heartily thank our readers. It is good to know that all over this land, and the lands beyond the sea, are friends who are one with us in this great work of the evangelization of South America, and who appreciate our efforts to make the needs of that land known by means of our magazine.

* * * *

WE have had at least one dissentient voice; and a friend writes comparing *South America* unfavourably with the late *Illustrated Missionary News*, and begging us to try and make *South America* a little more interesting. We are grateful for all such friendly criticism, and shall welcome suggestions from our friends. At the same time we would remind our readers that while the "I.M.N." drew its matter from the whole wide world, we are concentrating on South America, which, in the nature of the case, gives a sameness to our news. Nevertheless, we are assured that there is a deep and growing interest in that needy land, and we believe that our praying friends want to know of "things as they are" in the Neglected Continent, whether these make interesting reading or not.

* * * *

It is essential that we be kept in touch with the actual needs of the field, that our hearts be drawn out in prayer, that the hands of our brethren and sisters who are labouring in the darkness be strengthened. This missionary work is terribly real and earnest. It is not a pastime. It is not a means of providing interesting reading and giving matter for interesting addresses to friends at home. It is the war of the Lord

of Hosts. It is the proclamation of life to perishing souls, and calls for all the powers of our ransomed being to be thrown into the great task.

* * * *

OUR leading article this month is a reprint of a plea for intercessory missionaries which was published some time ago by the Student Volunteer Movement. We reproduce it here because we feel that it deals effectively with a great need, and points the way to an opportunity for service which is open to all, and which may be of such vital importance in the evangelization of South America.

* * * *

WE all agree in theory as to the importance of Prayer, but how many of us have realized how closely this question touches us individually? We know there is power to be drawn upon, unseen forces to be set in motion, supplies of spiritual and material wealth available, and all awaiting the releasing touch of prayer. But how few of us have laid to heart our personal responsibility in this matter, and endeavoured to discharge our duty in that which we *can* do? May our Divine Master teach us to pray.

* * * *

WHO will volunteer for this "secret service"? We shall be glad to have the names of those who will definitely take up this ministry as a charge from the Lord of the harvest, and we shall be glad to put such in touch with one or other of our missionaries in South America, that they may be linked on with them as their co-workers in the Gospel through prayer.

* * * *

FRIENDS will have noticed the appeal which has appeared in the public Press for £10,000 to establish mission work in the Putumayo region, to cope with the terrible situation revealed there. While we look to God to bless this effort and to touch the hearts of all classes to respond to the appeal, we would remind our friends how such

special appeals ever tend to deflect interest and support from the regular work of the Mission. And we specially ask all our friends to remember us particularly at this time. Remember that all our ordinary work has to go on and be provided for, and that we are still far from receiving all the support we require for the daily needs of our work and workers.

* * * *

DR. CAMPBELL MORGAN is calling attention to this in a letter which he is sending to all our friends, frankly telling them of our position and our dire need. We sincerely trust that all who have the interests of God's Kingdom in South America at heart will not treat this appeal lightly, but spread the letter before God and ask, "What wilt Thou have *me* to do in this matter"?

It is with feelings of deep gratitude that we acknowledge two further gifts of £50 each in response to our appeal in the notes of the Mundesley Bible Conference in our August issue. A friend at Mundesley offered £50 if nine others would do likewise, making a sum of £500 for the furtherance of our work. Before the Conference closed two others responded; and in our August issue we asked for seven more to help us secure this sum. This has called forth a response from other two friends, so that we have now half of the £500 assured, and while gratefully thanking those who have helped us thus far we again recommend this opportunity for practical fellowship to such as desire to be "labourers together with Him."



Our Keswick Party.

IT was a very happy party that gathered at "The Oaks" during Keswick week, enjoying the hospitality of Mr. and Mrs. C. Hay Walker, and from many a lonely and distant Mission Station in the great South American Continent hearts will turn back gratefully in the years to come to the happy restful days spent by Derwentwater, and to the helpful ministry of those who by opening to us the Scriptures caused our hearts to burn within us as we talked with Him by the way.

The "South American House" promises to become a landmark at Keswick, and this year especially the existence, at least, of that great land was impressed continually on the attention of the passing crowds by means of the large black map which can be seen in the accompanying photograph and which remained in this prominent position during the whole week of the Convention.

Many were the interesting conversations one or another of our party had with friends who stopped at our little bookstall, and a large quantity of literature was circulated, and a great deal of fresh interest created by this means in the Continent of Opportunity.

The existence of a South American house party at Keswick, however, is not to advertise the work of the E.U.S.A., but to give opportunity of spiritual refreshment to mis-

sionaries on the eve of departure or returned from the field, and this object was fully realised this year.

Mr. and Mrs. Jarrett, home from pioneer work in Colombia, are our veteran missionaries, and though not directly connected with the E.U.S.A. at present, can look back on 18 years' service in South America in more or less close association with the work we now represent.

Mr. Ritchie is home with his wife and little ones after six years' service in Peru, and Dr. Glenny, after a short but fruitful service in that land, has left his loved one sleeping among the great mountains, and brought the two motherless babes back to the homeland. Mr. Sydney Smith, of our Brazilian mission, is returning after furlough to take up work for the British and Foreign Bible Society in the Amazon valley. His help will be greatly missed by our brethren in Brazil and his place hard to fill, but we wish him God-speed in the great sphere to which he has been called and rejoice that once again we have been privileged to provide a worker for that great Society, one whose chiefest joy is in the work of circulating the Scriptures.

Mr. Miners, though one of our guests, is not connected with our Society, but represents the Maranham Mission of Northern



Mr. Jarrett. Mrs. G. Smith. Mr. McNairn. Miss Jarrett. Dr. Glenny. Miss Pinn. Miss Trumper.
Miss Reynolds. Mrs. Ritchie. Mr. Farmer. Mrs. Farmer. Mrs. Jarrett. Mr. Miners.
Master D. F. Ritchie. Mr. Ritchie. Mr. Smith.

Brazil. Miss Pinn, one of our nurses, is sailing on September 19th, returning to her work in Cuzco, and will be accompanied by Miss Trumper, who is going out for the first time, and Mrs. Foster, who is going to join her husband in Lima. (Mrs. Foster was unable to be with us at Keswick.) We would bespeak special prayer for these sisters setting forth for that great dark land, that God may be specially gracious to them and keep them under the shadow of His wings.

The other members of the group are Mrs. George Smith, wife of our Secretary for Canada and the United States; Miss Reynolds, who is going out to South America in connection with the "Brethren"; Mr. A. Stuart McNairn, our General Secretary, and Mr. and Mrs. Harvey Farmer, who acted as our "Father and Mother" and did so much to make a real home for us, in every sense of the word, during the time we spent at Keswick. Such was the group that gathered in response to the invitation to come apart and rest awhile; and as we

parted at the close of a time of real fellowship it was with grateful hearts to those whose kindness had made it possible for so many of us to enjoy the spiritual uplift that Keswick gives to the receptive soul.

On the Monday following the Convention a meeting was held in the Pavilion, under the auspices of the E.U.S.A., to consider our duty with regard to the Putumayo Rubber Atrocities. This meeting, though not large, was marked by intense earnestness, and as one speaker after another dealt with different aspects of the question one could feel the rising tide of indignation, and determination that something must be done by the Protestant Evangelical Churches. This feeling manifested itself in a very practical manner when the opportunity was given for contributing to the proposed mission, and the collection that was taken amounted in actual gifts and promises to a sum of £760. This we felt was a distinct indication that our duty was to go forward with the proposal, and this, by God's grace, we will do.

News from Brazilian Interior Stations.

CATALAO.

QUITE a number of outsiders are attending the meetings here, and the work is going well. People have even knocked at our door at nine o'clock in the evening, being anxious about the welfare of their souls, and desiring to hear more about the way of salvation.

CONRADO DE LIMA.

how to use the Sword of the Spirit, and give me the whole armour of God that I may be strong in His Service.

GALDINO GOMES DE SILVA.

SANTA BRANCA.

I am thanking and praising God for His manifest goodness during these last days. Two farmers with their families have

accepted the Lord Jesus as their only Saviour, and have given me all their idols. I have my handbag full of images which I am taking home to destroy secretly.

The people in Paranybuna are well disposed, and many of them have already left their idols to follow the Lord Jesus.

BENEDICTO HIRTH.

POUSO ALTO.

I stayed in Pouso Alto working for the Lord for some days at the begin-

ning of last month (June), and on the 10th paid a visit to Retiro Alegre, about sixteen miles away. Here we held some encouraging meetings, and then visited Andorinhas, Mazagão, and Corumbahyba, in each place being much encouraged in the work of the Lord.

We arrived at Corumbahyba on Saturday night, and although we were very tired we had the joy of preaching to many that night. Next day we distributed tracts and invitations to the meeting, and seeing the priest I also gave him one. For a whole hour before the noonday meeting we had a long conversation, and if he had not been so irritable he would have been more aroused by the Truth.

JACAREHY.

Yesterday at eight o'clock in the evening my wife and I were returning home from a visit when we met a procession. We drew aside to a corner to let it pass, but the priest seeing me commanded me to take off my hat. As I could not do this, being a servant of God, he sent one of the image-bearers, who, without saying more than "Take off your hat," gave me such a blow on the right cheek that I was knocked down on the ground.

Some of the people round about would not let the furious fanatic strike me any more. I earnestly desire your prayers, that God will in these perilous times teach me



Sr. and Sra. Conrado Lima.

Sr. and Sra. Arthur Tavares.

At the evening service many people assembled in front of our meeting shouting, setting off fireworks, and playing instruments of music. We had already sung the first hymn when a man rushed in from the back of the house and shutting the front door, violently caught hold of my arm, saying, "They are wishing to hurt you; come out of the house by the back door." But I told him I could not even think of running away, and I asked the people to keep their seats and remain quiet, but before I finished speaking the threatening shouts of the people became so loud that I could not be heard. We remained quietly seated for about twenty minutes, soon after which the magistrate arrived and dispersed the crowd outside, leaving us in peace to continue our worship.

We held a few more meetings there and then left in company with four others for Mazagão, Caldas Novas, Andorinhas, Retiro Alegre, and Pouso Alto. We arrived at the last-named place at nine o'clock in the evening of June 25th, and at once heard of the outrage of Sunday, June 23rd.

During my absence from Pouso Alto, and while Divine Service was being held a crowd of fanatical Romanists with a band of music invaded the house, broke a dozen of the benches and the organ into pieces, smashed the lamps and thrashed the *crentes* (believers), especially hurting Diogenes, the leader of the meeting. So I think it wise that I should go to the Capital of Goyaz, and there in person obtain from the Chief of Police a guarantee that our meetings shall be unmolested. Even though my wife and I are ready to die for the Lord Jesus, it is necessary for the work's sake that the liberty of worship already guaranteed by Brazilian law should be upheld by the Authorities.

I am very glad and happy to testify that the *crentes* in Pouso Alto are not afraid, and are all united in glorifying God and meeting together to praise Him during these troublous times.

ARTHUR LINO TAVARES.

GOYAZ.

The following interesting incident, occurring during an itineration journey, comes from Mr. A. Macintyre, from Goyaz Capital:

"I had heard many speak of a farmer cal-

led Sr. Cypriano, and sought him out on my return journey. He had a wonderful story to tell me when I found him, and nearly knocked me down with his embrace. Sr. Cypriano got to know the truth by reading a Bible and a few tracts that were given him. He was a great friend of a Dominican monk of the city, Friar G——, and they often talked of religion. One day Cypriano told the monk of Paul's argument that salvation was by faith, without the works of the law. The friar became very angry, and demanded the Bible in order to see if it were true or false. It was taken to the city, condemned as "Protestant" and burned. A small résumé of Scripture was sent as a consolation, but Cypriano did not soon forget the loss of his beautiful Bible. He still had a testament and a few tracts, and commenced to pray for victory over his sins, and chiefly over the tobacco habit which he had practised for over 40 years. His people laughed at his struggles, as he often got to the afternoon without smoking but no farther. On his knees he got the victory, a miracle he says, and since then, to the surprise of everyone, has not smoked. I spent two hours with them explaining the way of salvation, and led both him and his wife to definite decision in prayer, promising to return and spend more time with them at an early date. Sr. Cypriano is one of the few who can read in these parts, for while giving tracts, many said to me, 'When Cypriano comes he'll read for us.' I think he will make a good *crente*. He is much respected and has great influence in the district. That there are others like him, just waiting to be shown the way of God more perfectly, I'm convinced."

Speaking of the work in the State capital, Mr. Macintyre continues:—

"The ordinary work in the city goes on as usual, and Mrs. Macintyre puts in a lot of visiting and some nursing. The day school class was discontinued in my absence, but has recommenced since my return. Mrs. Macintyre has met with much encouragement with her women's meeting, over 40 turned up to the last one, which fell on her birthday. She received many tokens of their goodwill during the day, including two dress lengths, a gold ring, and lots of sweets, fruit, flowers, etc., but best of all four women stood up during the testimony meeting expressing their desire to follow Jesus."

Our E.U.S.A. Prayer Circles

OUR GREATEST NEED.

WHAT is the greatest need of Missions and Missionaries at the present time? I suppose all earnest Christians would answer without hesitation—Prayer. Without prayer all effort is useless, neither our temporal nor spiritual needs can be supplied without prayer.

But for what should we pray? Many needs we know. Money is needed, bodily strength for the workers is needed, souls who are perishing in sin and darkness need our prayers, and there are many other needs of which we know little or nothing. But for the missionary away in heathen lands, amid uncongenial and nerve-trying surroundings, there is one supreme need. Let me quote some words of a missionary in Brazil which I have copied into my own Bible, because I know from bitter experience how true they are. He says: "Do not ask them to pray that we may not be eaten by cannibals or that we may have food and shelter. There *are* some cannibal Indians here, and we *need* food and shelter. But these are not the points of one's peril. It is so easy to go down. That is the danger; to go down spiritually, to work hard and faithfully but to lose slowly the outlook and power of the soul. Ask the people at home to pray for us that we may be saved from this."

Do we so pray? Do we not sometimes think as we listen to the inspiring words from a missionary fresh from the field that he or she is almost more than human, the greatness of the work seems to glorify the worker. Believe me it is not so. There is no human being who needs more prayer for the uplift of their spiritual life than the lonely, isolated, and often tempted and tried missionary, who is so far removed from all the props and stays of our religious life at home. So when you pray let such petitions as are suggested by this Brazilian missionary be always on your lips.

The foregoing has been written by a missionary and we have no doubt all who read these lines will feel that they express a very real need which you will not find it difficult to remember when you meet to pray.

There are other matters connected with our work in South America about which we invite your prayers. Last month we referred to the desire of some of the missionaries in the Argentine to extend their operations to adjacent townships, and in this issue we are glad to be able to give a report of the first meetings held in one of these places—General Belgrano. You will see that a very encouraging beginning has been made, and while you join in praise to God for this further effort to extend His Kingdom, please pray that future meetings may not only be well attended but that the truth may find an entrance into the hearts of those who gather to hear.

It will be seen from the report of the work in Brazil that our native pastor, Sr. Arthur Tavares, and the Christians at Pouso Alto, have been called upon to pass through some very trying experiences, but we can thank God that their faith has not wavered, and we trust that this trial will work out for the ultimate good of the cause of Christ there. Your prayers are invited on behalf of these persecuted Christians as well as for the persecutors.

The needs of the poor ill-treated Indians of the Putumayo district in Peru will, we expect, continue to occupy a prominent place in your thoughts and in your prayers. While you ask that the necessary funds for the establishment of missionary work amongst these down-trodden people may be forthcoming, please also pray that clear guidance may be given regarding every step to be taken in this matter.

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

Our Argentine Stations.

NOTES OF MR. C. HAY WALKER'S RECENT VISIT.

AFTER three months' absence we are back again in the old land, and our first words must be those of praise and thanksgiving for the good hand of our God upon us. He has answered prayer and has been with us, keeping us in health and strength, making our way plain and delivering from all accidents through the 15,000 miles that He has led us.

We reached Buenos Aires on June 1st. On June 2nd we had a most interesting day; in the afternoon we attended a meeting in Calle Brazil, in the southern part of the city, where a good Gospel work is being carried on under the leadership of Mr. Charles Torre. At four o'clock we had a large open-air service in Plaza Constitucion, where about 200 people were gathered. This open-air service has been carried on now for some years by Mr. Torre, with the sanction and support of the Municipality of Buenos Aires; the congregation was distinctly attentive and interested. There is a good deal of similar work being done in Buenos Aires. The same afternoon on which we had our meeting the Salvation Army also held a meeting within 300 yards of us.

On Friday the 14th of June I left Buenos Aires for Tres Arroyos, where I spent the Saturday with Mr. and Mrs. Elder; we had a meeting at 2 o'clock, where some 40 or 50 of the local members met to express their thanks to the E.U.S.A. for what they were doing for the Gospel in Tres Arroyos; practically all of those who met me were converts who had heard the Gospel message for the first time from our missionaries.

Some of the young people who have grown up in the Sunday School are now principal workers in the Church. Two of them have offered to give up their lives as evangelists, but, unfortunately, so far we have been unable to avail ourselves of the labour of these young people owing to the want of funds, though they give up their spare time to work in and around Tres Arroyos.

The E. U. S. A. Hall is almost the only place of worship in the town of Tres Arroyos,

which, it should be observed, has about 12,000 inhabitants. The Roman Catholics have only a small room and a partially constructed church, which has, however, been at a standstill for a long time on account of the priest who had collected the requisite money for its erection having absconded with the funds.

There is an exceptional opportunity at Tres Arroyos: perhaps the greatest need there at the moment is for a missionary and his wife who would undertake the establishment and carrying on of a really good day school.

There are also several townships in the neighbourhood which present urgent and inviting opportunities for the opening up of much needed work, but unfortunately our monetary supplies do not permit of our sending the missionaries.

On Saturday evening I went up to Tandil, where Mr. Strachan met me at the station. Tandil is one of the finest towns of this part of the Argentine and has a population of some 14,000 inhabitants. The Sunday work began early with a fairly well attended service in the church at 9.30, where I had the privilege of addressing in a few words those gathered together. In the afternoon there was an excellent attendance of some 80 children at Sunday School.

In the afternoon we passed by the Roman Catholic premises, which are far in advance of those in Tres Arroyos. They are, in fact, very active here, having some 26 agents, male and female.

Amongst the Christians attached to the Mission are some young people full of zeal for God: these journey on bicycle or foot to other towns, where Christian work has been begun by Mr. Strachan and Mr. Elder, and distribute tracts, visit the people, and, in whatever way they can, seek to enlist the interest of men and women in the Gospel.

We are thankful to say that the Mission here, as at Tres Arroyos, is well housed, free of debt, and in an excellent central position.

Just before leaving by the night train for Buenos Aires I had the privilege of being present at and addressing a large gathering in the church at 7.45. It was encouraging to see the evident interest and respectful

attention that was given to the preaching of the Gospel of our Lord Jesus Christ.

It was with hearts full of thankfulness and praise to God that we bid farewell to the brethren and so took our departure.

General Belgrano.

LAS FLORES CHURCH HOLDS OUT A HELPING HAND.



Looking at the map of the Province of Buenos Aires, published in the July number of *South America*, you will see that Las Flores is a railway centre, two lines converging from the North and two from the South. On the line running in a north-easterly direction the fourth station is called General Belgrano. For a long time our eyes have been turned toward this place, feeling that something ought to be done in the way of giving the people an opportunity of hearing the Gospel. The town is fairly large and of considerable importance, being the centre of one of the best districts between here and Buenos Aires. The population is about 5,000 and is steadily on the increase, the town having greatly progressed during the last few years. The signs of this progress are noticeable in the way the place is lighted, electric light being installed in all the streets. Recently a very fine hospital has been erected and opened, the cost being defrayed largely by public subscription.

Being convinced that the successful church is a missionary church, we have endeavoured to arouse a missionary spirit in the hearts of our members, and we are glad to say that they have responded nobly. By way of preparing the ground for further efforts, one of the older members and I paid two visits to the town, spending the afternoon of one day and the morning of the following in visiting the houses with Gospel literature. In these two visits we distributed considerably over one thousand tracts and were greatly struck with the cordial manner in which we were received by the majority of the people.

On July 9th we had a meeting of the members of the Church, when it was decided to do something definite in the way of establishing a work in this promising field. Volunteers were asked for to accompany Mrs. Cook and myself and to help in the inauguration of a new out-station. Our request

called for no small sacrifice, for it meant losing two days' work as well as an expense of ten or twelve shillings each for train fares, hotel expenses, etc. Six gladly responded to the appeal, five men and one woman, and our hearts rejoiced to see that four of them were men whom I had baptized and received as members less than a month before. It was inspiring to see the enthusiasm with which they entered upon the enterprise, denoting a great desire upon their part that others should have an opportunity of participating in the blessings that they themselves were enjoying.

On Thursday afternoon, July 11th, we set out armed with a Bilhorn organ, 1,500 handbills announcing a meeting for that night in the large Italian Hall, and a good supply of literature. On our arrival we divided the town up into four sections, and set out two by two to invite the people to come in the evening. Shortly before eight they began to put in an appearance, and while they were gathering we sang a number of Gospel hymns, which seemed to be appreciated, being quite a novelty to the great majority of those present. Our efforts in the afternoon had not been in vain, for about 300 gathered to hear the address. It was a fine opportunity of telling out the Gospel message, which was received with splendid attention by the greater number of those present. Our hearts went out in praise to God for such a successful beginning.

Previous to this public meeting we had rented a room for the purpose of holding a weekly meeting. This room is far from being all that we could desire. It is much too small, but being the most suitable one available we had to be content, and, having it, we were able to announce two meetings for the next day. The following morning was spent visiting the houses with tracts and invitations to the afternoon and evening meetings. At three o'clock a goodly company

met, and at eight we had a fine gathering, the room—which holds seventy people—was packed and there were fully as many unable to get in. Again the attention was splendid, and some seemed really interested.

In the course of the morning two of our helpers met the priest of the town and had a long discussion with him. In answer to a question as to whether he would receive me if I called, he expressed his willingness to see me. In the afternoon, together with the member who has accompanied me on every

them as I had owing to the fact that while I only had the Bible to study he had all the teachings of the Fathers and the Church to master. When I quoted a passage which destroyed his argument he at once said our Bible was mutilated. I asked him to produce his and compare them, on which he retired to another room, returning with a small Testament in Italian saying that was the only copy of Scripture he possessed. He added that he once had the Bible in four volumes, but had left it in a former



The Church and Mission House erected at Las Flores by the late Pastor George Graham and congregation.

occasion I have visited the town, and who goes among the members by the name of "el pescador" (the fisher) on account of his great zeal in personal work and in tract distribution, I paid a visit to the only spiritual adviser the town possessed. He, of course, refused to acknowledge our right to be called Christians, accused us of being disciples of Martin Luther and Calvin, heretics, etc. He would not hear of our right to read and interpret the Scriptures, but had to confess that he had not as great a knowledge of

parish as he had no time to study it.

Last week we again visited the town for our weekly meeting and once more our hearts were cheered to see a large number out. Many were unable to gain admittance and were obliged to go away or else stand outside in the cold, which a number preferred to do, showing that they had some desire to hear.

In our visitation from house to house we have learned a few things about the town and people which make us realize how much it needs the uplifting and purifying power of

the Gospel. There is a great deal of open sin and wickedness, and very little respect for the Roman Catholic Church. Spiritualism seems to have a great many followers, there being two centres where *séances* are held regularly. The president of one of these societies, whose wife is a medium, told me that the Bible is a very good book but is not up to date, having been written for a primitive people. He showed me a book called the Gospel of the Spiritualists, which he says is a greater light than the New Testament. Atheism and Materialism are well entrenched. After we retired to our room in the hotel we could hear a great discussion going on in another room; a woman's voice could be distinguished scoffing at the existence of God and of the soul. Two men who had been present at the meeting opposed her and stood out for the existence of both.

We are hoping that the seed that is being sown may yield fruit. A woman who lives in the house where we have our hall seems to be interested. She has attended all the meetings, has had long talks with Mrs. Cook about our teaching, and reads with pleasure the tracts we give her. On the occasion of our first visit Mrs. Cook promised to give her a New Testament next

time she should come, but so great was her desire to read it that she asked a little English girl, who used to attend our Sunday School here, to lend her her copy. When we arrived the following week she had already read a number of chapters. After the meeting we were talking about the singing and the organ, and she told us that when we arrived carrying the organ she said to herself: "These people are going to talk religion, so I suppose they have brought along a Christ, or a virgin, or a saint in that box." I am afraid that the only Christ that they know much about is one that can be carried about in a box or in the form of the Host. It is quite time they had the opportunity of knowing something more of the Saviour, and we feel it a privilege and a joy to be able to proclaim the Glad Tidings of Salvation to people who are living in such dense spiritual darkness.

We would earnestly solicit the prayers of our fellow-helpers on the other side of the seas on behalf of this new work. A great door is opened unto us and there are many adversaries, and we would be glad to have our hands strengthened by definite, earnest, believing prayer for the town of General Belgrano.

J. H. W. Cook.

The Need of the Amazon Region.

Extracts from a letter from a Christian Lady living in Iquitos,

"I had hoped by delaying this letter to have something of interest to relate, but alas! I can only tell of a dry and barren field which constitutes a strong appeal to God's people. Why should there not be rivers in this desert? If only those who have the Water of Life would let it flow this way!

"At Para I could hear of nothing in the shape of Gospel work. A missionary and his wife had been living there—'Brethren,' I think—but owing to ill-health were not able to do much, I gathered, and had left. The town is large and important: only ten or twelve days from Europe, and it has lately been cleared of the mosquito which spreads yellow fever. It is in great need of earnest, true witnesses for Christ. The same might be said for Manaus and of this town, they seem absolutely dark. The Baptist church at Manaus is only attended by Barbadians. Here we have not met nor heard of a single true believer. There are two or three priests who have a little educational work, and services are held in a large room in the house where they live.

On special feast days, when images are carried about the streets, there is a large following of Indians and Peruvians, chiefly women, but the universal acknowledgment is—'There is no religion here.' I have only been able to distribute here and there a few tracts and Gospels.

"I do hope you will have a station at Iquitos before long. But it must be in charge of a very true and experienced Christian.

"I did not know till last week of the Spanish marked Testaments obtainable from Mr. Smith of Los Angeles, so I am sending him the names of leading officials and professional men here that they may receive a copy. Please unite in prayer for God's gracious owning of this effort, and also that some who have received tracts may be led to seek further light. We have been much interested in the accounts of your meetings from time to time in the *Christian* and the *Life of Faith*. May God's rich blessing rest upon every department of the work, and may there soon be more and more men and women raised up for this dark field."

The Open Door Band.

MY DEAR CHILDREN AND LEADERS,

In my short letter in the July issue I told you that our Secretary would find someone who could tell us how to make our Bands interesting and helpful. Now, in the gracious providence of our Heavenly Father, he has succeeded in making the necessary arrangements, and from the month of October our O.D.B. page will be the most helpful of all pages for children in missionary magazines.

The friend who is going to write this page for our Open Door Band children and leaders, has already formed and conducted a splendid school just like what we want our Bands to be. The school meets every Sunday morning and studies Bible lessons in relation with missionary subjects, so that the children may recognise the world-wide claims of the Gospel of Christ.

I have heard quite a lot about this Missionary Sunday School, and feel like wishing I were a little boy again so that I might attend it. It is the most interesting Sunday School I ever heard of. Just think of having your Sunday School lessons like this :—

First Sunday of each month, a Bible story with a missionary illustration ; for instance, when the Bible lesson was of the poor boy with the dumb spirit whom Jesus healed (Mark ix., 14-27), the illustration was drawn from medical missions ; when the Bible lesson was of Zacchæus, the illustration was taken from the outcasts of India ; on another Sunday Zenana work provided the illustration ; and so on once every month.

On the second Sunday of each month the school was visited by some missionary, one who had been away among the children who never heard of the love of Jesus, and the missionary told of the work in his far-away field.

The third Sunday of each month was given to the study of the life story of a great missionary hero, David Livingstone being the one chosen in the past session in the Missionary Sunday School.

On the fourth Sunday of the month the classes had their lesson about one of the

many different races of men — Negro, Chinese, Hindu, Arab, Japanese, Red Indian, South American, etc.

Once every quarter there are five Sundays in the month, and on that fifth Sunday there was a review, conducted mainly with a big map of the world. On this day all the places touched on in the months' lessons were pointed out, and a little flag was stuck on the places where the missionaries came from who had been to address the school. There are a great many other interesting things about this Children's Missionary School. Letters to and from the missionaries, an autograph album for missionaries, prizes of chop sticks and medals made from Chinese coins, and a lot more of which I cannot tell you now.

Now, isn't that a fine school ! That is what I should call an Open Door Band. The children learn about all the open doors, and they see through and get to know what life is like where the love of Jesus is not known.

Well, the founder of that Open Door Sunday School is going to write this page in our magazine for October and each month after that, and I have no doubt that our O.D.B. page will become one of the leading features of *South America*.

Now I think that this is a great opportunity. Every Sunday School should have such a Band connected with it. Each of our Prayer Circles could organise at least one. The meetings of the Bands may be held either on Sunday, as a branch of Sunday School work, or as a mid-week meeting for juniors. The method briefly outlined here lends itself excellently for use in one of the Sunday Schools at churches which have two. It is also eminently suitable for making a most excellent mid-week meeting at once interesting and instructive.

Those Band leaders and Sunday School teachers who propose to take part in this great work should get their members enrolled, make their preliminary arrangements, prayerfully steep their minds in the subject, and communicate with our Secretary.

I am,

A MAN FROM SOUTH AMERICA.

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Nearly fifty pages are devoted to South America, separate reports being given for each of the three zones in which the E.U.S.A. is likewise labouring, viz.: the River Plate Republics, Brazil and the Andine Republics. So vast, however, is Brazil that by a sensible arrangement with the American Bible Society the territory is divided, and only part of our work falls within the British sphere. This includes the State of Goyaz, where we are glad to notice that our brother Mr. Macintyre is warmly commended: "Himself a most able colporteur . . . he superintends the work of a colporteur to whom we allow books." Some interesting experiences narrated by Mr. Macintyre, are quoted in his own words. Small wonder if he felt he was working overtime when roused to preach under the cold stars at 4.30 a.m.! But his hearers were quite new to the Gospel, and the thought itself was an inspiration.

In Peru the agent, Mr. A. R. Stark, rejoices over the signs of revival in Cuzco, whence our missionary was able to send him a collection of over £2 from the local Evangelical Church. "Years ago we were fellow-

workers with those who opened Cuzco for the preaching of the Gospel of Christ. That was in 1895, when fanaticism in Peru was far more pronounced than it is to-day. . . . As we look back on these early experiences, with all their trials and triumphs, we thank God for this gift."

The estimated population of Argentina is now, we observe, 7,172,000. This is still 90,000 above the corresponding estimate for the Dominion of Canada. In ten years the population of Argentina has increased 44 per cent., that of Canada—if our calculation from the figures of the report be correct—nearly 32 per cent. To both countries may be applied the suggestive words of the report: "In the Old World the new comer must perforce bend himself to an environment that is rigid with age; in the New World, except in the larger cities, he is free to make his own environment as he will. We have to mould the man, in order that he may make Canada [and Argentina]. In that problem the Bible Society is called to be one foremost influence." And such, in South America, it has been in the measure of its strength and opportunities. It has done the work of John the Baptist, going before the face of the Lord to prepare His way. And the Protestant missionary and pastor must follow.

Twenty thousand nine hundred and eighty more copies have been sold in the Andine Republics than in 1910. One thousand one hundred and seventy five is the increase in the River Plate Republics. In Brazil it is 891. But there is yet much to do; the total of the three agencies is 207,151 as against 210,245 for Canada and Newfoundland alone, where many other editions of the Scripture besides those of the Bible Society are obtainable. May the past achievements now placed on record nerve with new courage those who face the tasks of the present and coming time!

E.J.D.H.

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5 W. Symington	0	5	0	3 A. C. Smith	5	0	0	9 Miss Maddicks	0	10	0
6 Miss E. Quick	0	12	6	4 R. C. Powell	5	0	0	10 Mrs. Fisher	2	0	0
7 Miss S. Bracey	0	8	0	5 Jas. Nicol	1	0	0	2330 Mrs. Choumery	0	5	0
8 J. R. Mackay	0	10	0	6 A. Compton	0	10	0	1 Mrs. Kirkpatrick	0	10	0
9 Mrs. Holdgate	0	2	6	7 Mrs. Porter	0	10	0	2 Mrs. Rains	5	0	0
1730 Miss I. C. Miller	5	0	0	8 Mrs. Hankinson-Cox	1	10	0	3 S. F. Hurnard	50	0	0
1 Miss J. R. Miller	5	0	0	1810 M. L.	20	0	0	4 Miss Earnshaw	0	10	0
2 Mrs. H. Crichton-Stuart	5	0	0	1	0	6	6	5 Mrs. Bennett	0	5	0
3	10	10	0	2	0	8	0	6 "A Friend" (per Miss Stymest)	0	10	0
4 Mrs. J. Ross	0	2	6	3 Thos. Frankling	0	3	0	7 Mrs. Campbell	1	0	0
5 E. O. J.	1	0	0	4 J. T. Mills	10	0	0	8 Miss E. M. Dresser	1	0	0
6 Mrs. Blatherwick	10	0	0	5 Miss E. Woodley	0	2	6	9 Miss Green Armytage	0	5	0
7 Miss Blatherwick	2	0	0	6 P. C. P. Lupton	0	5	0	10 Miss S. Barr	0	10	0
8 Mrs. Hall	10	0	0	7 C. H. W. Matthews	1	0	0	— "A Friend"	1	0	0
9 Col. and Mrs. A. T. Davis	5	0	0	8 A. Taylor	0	5	0	1 Misses Gilbert	0	7	6
1740 Miss Roscoe	3	3	0	9 Miss Stothard	1	0	0	2 Mrs. McCance	1	0	0
1 Mrs. Payne	0	5	0	1820 J. Townsend	5	0	0	3 Miss A. L. Farrell	0	10	0
2 F. R. Morrish	0	3	0	2 Mrs. H. C. Collins	1	0	0	4 Mrs. Crossley	2	2	0
— W. A. Fenton	0	1	0	3 J. C. O. Aldworth	1	0	0	5 Lady I. Lennard	10	0	0
— Anon. (E'bro')	0	5	0	4 Mrs. Blakely	1	0	0	6 J. S. Hogg	1	1	0
3 Miss A. N. Jarvis	1	0	0	5 G. G. Playfair	10	0	0	7 Mrs. Dakin	3	0	0
4	1	1	0	6 M. L. Rouse	1	0	0	8 Mr. and Mrs. Scott	1	0	0
5 J. L. Oliver	1	0	0	7 Mrs. Biddulph	5	0	0	9 Mrs. McClymont	0	10	0
6 Alf. Dickinson	1	0	0	8 W. Joynton Hicks, M.P.	5	0	0	2350 Miss M. S. Gannaway	1	0	0
7 Miss B. Hunt	0	10	0	9 Mrs. Clapham	1	1	0	1 Mrs. Cumming	1	0	0
8 "Helpers Together"	1	10	0	1830 Miss Miller	2	0	0	2 S. Warren	0	3	0
9 Mrs. Burke	1	0	0	1 Miss E. Anderson	1	0	0	3 Rev. J. J. Beddow	0	5	0
1750 Mrs. Coats	0	2	6	2 Rev. Geo. Smith	50	0	0	4 W. Sharp	1	1	0
1 Mrs. Hyslop	1	0	0	3 A. T. Ellis	2	2	0	5 Miss A. G. Taylor	0	5	0
2 P. W. Guinness	0	10	0	4 C. E. Ridley	10	10	0	6 Miss Raymond	0	5	0
3 Miss M. Easter	0	2	6	5 Mrs. J. C. Smith	1	0	0	7 Miss E. Mould	0	5	0
4 Miss E. M. Burnett	0	10	0	6 H. Foden	0	5	0	8 Anonymous	5	0	0
5 Mrs. Burnett	1	1	0	7 Mrs. Horton	1	5	0	9 Rev. J. D. Simmons	1	0	0
6 Misses Dunscombe	1	1	0	8 J. Barbour	0	10	0	2360 R. Prestige	2	2	0
7 Sir A. R. Simpson	5	0	0	9 Miss E. G. Hill	0	10	0	1 Christ Ch., Westminster	7	15	1
8 Deaconess A. Laurie	1	0	0	1840 H. Joslin	3	3	0	2 Bridge Road	0	7	6
9 Mrs. J. W. Russell	0	5	0	1 Mrs. Bosanquet	2	0	0	3 Miss L. Putland	0	7	6
1760 M. P. Hipwell	0	5	0	2 Miss M. E. Newman	20	0	0	4 Misses Stennett	0	7	6
1 A. C. Mitchell	50	0	0	3	20	0	0	5 L. S. Lee	1	1	0
2 Mrs. E. M. Hamilton	1	0	0	—	—	—	—	6 Mrs. Mather	1	1	0
3 Mrs. F. E. Hamilton	0	3	0	—	—	—	—	7 Mrs. Goodbody	5	0	0
4 Miss M. A. Butcher	1	1	0	—	—	—	—	8 Miss M. O. Silver	0	10	0
5 Mr. and Mrs. Robinson	2	2	0	—	—	—	—	9 Miss M. Evans	0	5	0
6 F. Parsons	1	0	0	—	—	—	—	2370 P. E. Puleston	0	10	0
— C. C. (Onibury)	0	10	6	—	—	—	—	1	1	0	0

C. H. Continued on page 117.



Vol. I., No. 6.

THE CONTINENT OF OPPORTUNITY

October, 1912.

NOTES AND NOTICES.

THE present issue of "South America" is being devoted largely to the Putumayo, in order that the fullest possible information concerning this subject in all its bearings may be in the hands of our readers. The Christian conscience has been deeply stirred as a result of the terrible revelations of the existing conditions in the dark interior of the South American Continent, and it is to be feared that the Putumayo is not the only river in that vast Amazonian basin where such conditions prevail.



THE appeal which was issued for funds to establish a Protestant and Evangelical Mission in that region has met with a most gratifying response. At the time of going to press we have had to acknowledge, in gifts and promises, over £3,000, and we are confident that the whole sum asked for—£10,000—will be contributed, as Christians realise that the Mission is not only a proposal but a fact, and that help for the helpless savages is actually on the way.



WE are glad to be able to announce that the Rev. Edward T. Reed, who did such excellent work in connection with the "China Emergency Fund," and who is the Author of a well-known book on Foreign Missions, has kindly consented to co-operate with us in our efforts to raise

this £10,000 fund. Mr. Reed will be organizing meetings in London and in the Provinces during the autumn and winter, in order to press the claims of this work, and to explain the actual situation, around which, in the public mind, so much uncertainty clings.



It seems a providential circumstance that at such a juncture as this we should have in the homeland a group of men who are able to speak with authority, born of exceptional knowledge, of all the factors in this complicated and difficult situation. At a time when the air is full of conflicting statements, and letters are appearing in the press from men who pose as "authorities" on this or that region—whose statements are sufficient refutation of their alleged knowledge—it is of the utmost value to have the testimony of men who have passed the best years of their life in these lands and who have come into contact with the people in a way that only a prolonged residence renders possible.

Men who know.



ON another page we publish photos of these men, with a short account of their work and sphere of service. Two of their number have volunteered for the Putumayo Mission, and are prepared to go forward as soon as circumstances permit. This, we trust, will be at a very early date,

Ready to Start.

A Welcome Helper.

"SOUTH AMERICA."

and we earnestly ask the prayers of our friends and co-workers that every obstacle may be removed and that the needed funds for the equipment of the Mission may speedily be subscribed.



WE are planning to have important meetings on October 10th to inaugurate the Winter's Campaign for the Putumayo. Details of these meetings will be found elsewhere in this issue, and we would urge all our readers in London and neighbourhood to attend themselves and make the meetings as widely known as possible. And we earnestly request those who cannot be with us to remember us very specially in prayer.



It is a lamentable condition of affairs that, in a country where the Roman Catholic Church has been supreme for centuries, and where to-day certain sections of the country are over-run with priests and friars, and where many of the most valuable lands are in the possession of that Church, such awful conditions can prevail as have been revealed as existing on the Putumayo, and that to remedy those conditions Protestants in England are being asked to contribute £10,000 to send yet more Roman Catholic priests to that already priest-ridden land.

A Roman Catholic Failure.

MISSIONARY work is necessary. It is, indeed, the only channel through which help can be brought to the helpless victims of that hellish reign of cruelty. But that such work should be entrusted again to Roman Catholics—albeit with Protestant funds—in view of the gigantic failure of the Church in Peru, is a proposition to which the Evangelical Christians of our land will not take kindly. Nor is such a scheme necessary. As has been pointed out in previous issues of our Magazine, and as appears in further articles in this issue, Protestants have every facility and liberty for such work as we propose to establish, and which is called for on the Putumayo.

On the 19th of September, Miss Pinn, Miss Trumper and Mrs. Foster, sailed from Liverpool on the "Oropesa" for Peru. Miss Pinn returns to the work she loves so well and in which she has been so signally blessed in Cuzco. Miss Trumper accompanies her to that station, where she will settle until she has acquired the language and received some insight into the work. She may eventually remain in Cuzco, or pass to Lima as the needs of the work may indicate. Our friends in Cuzco, Mr. and Mrs. Austin and Miss Elder, will welcome these reinforcements with great joy.

Reinforcements for Cuzco.

MRS. FOSTER will proceed to Lima to join her husband there and strengthen, we trust, the hands of the other workers, Mr. and Mrs. Millham, who are in charge of the important work in the Capital. We very specially ask that our friends will remember these our sisters in prayer during the long six or seven weeks' voyage, that they may be thoroughly rested and refreshed in body and strengthened with all might, spiritually, for the arduous task which lies before them, and that their coming may be a real blessing to the work and the workers.

Brethren, pray for us.

WE would call the attention of our friends to the fact that we propose to issue a "South American Calendar" for 1913. This will be a reproduction of the cover of our Magazine, with a "tear-off" for every day, which will record, in addition to the date and a passage of Scripture, some reminder of one or another of our workers in the field and their need, so that in this way prayer may be directed definitely and in unison to the needs of all our Missionaries and the work of their stations.

A South American Calendar.

WE are glad that our appeal for prayer is bearing fruit, and we are hearing from one and another who are joining our staff of Intercessory Missionaries. It cannot be too strongly emphasized how essential is this ministry of prayer if effective work is to be done on the field. And what

An Ever-Open Door.

NOTES AND NOTICES.

an opportunity for service is here offered to the many eager souls who would gladly go were the way open, but who stand before closed doors! Let such remember that there is ever an open door to the Mission field *via* the Throne of Grace, and humble souls in the homeland may be in very deed and truth workers together with God for South America, through channels of prevailing prayer.



FRIENDS of the Mission will be interested to know that Mr. and Mrs. F. C. Glass and

family are now at home on furlough, and may be addressed, "Redan Villa," Park Road, Ventnor, I. o. W. Mr. Glass has lived for twenty years in Brazil, and has travelled extensively in the unknown interior of that vast Republic, coming into contact with several of the Indian tribes who inhabit these dark forest lands. The accounts of his travels are given in the two books from his pen, "Through the Heart of Brazil," and "A Thousand Miles in a 'Dug-out.'" Mr. Glass will be available as a speaker for missionary meetings, and may be secured by writing to the Office.

The Secretary of the Putumayo Mission.

THE REV. EDWARD T. REED, who has undertaken the Secretaryship of the Putumayo Mission, decided for Christ when fourteen years of age. After ten years' business and professional experience, he became, successively, Secretary of the Temperance Festival, Newcastle-on-Tyne, Lay Organizing Secretary of the Durham Diocesan Branch of the Church of England Temperance Society, and General Secretary of the Sheffield and Dublin Young Men's Christian Associations. Ordained in 1891 to the ministry of the Reformed Episcopal Church, he was minister of Emmanuel Church, Warrington, for upwards of ten years. During this period he paid a six months' visit to Canada (by way of a ministerial exchange), where he had temporary charge of Emmanuel Church, Ottawa. Mr. Reed's Warrington ministry was followed by two years' service on the headquarters staff of the Children's Special Service Mission, London.

He then became Assistant Minister to the Rev. F. B. Meyer, B.A., at Christ Church, Westminster Bridge Road, and, after Mr.

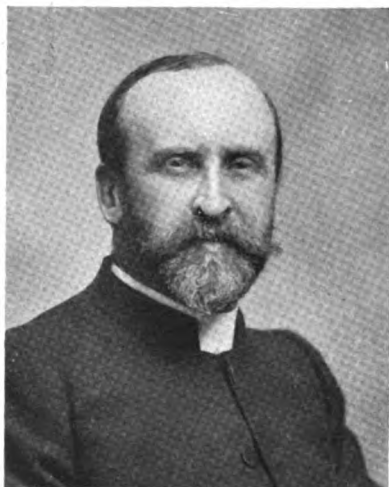
Meyer's retirement, he was for over a year Minister-in-Charge of that great Church.

After that Mr. Reed was appointed Secretary of the China Emergency Appeal Committee, about the work of which one of the most

experienced medical missionaries in China testified: "*You have rendered a service to the Missionary cause whose value it would be difficult to overestimate.*"

Mr. Reed is the author of "A World Book of Foreign Missions," published by Headley Brothers (2/6 net), which has received the high commendation of the following eminent missionary authorities:—Rev. Prebendary H. E. Fox, M.A., late Hon. Secretary of the Church Missionary Society; Rev. Marshall Hartley, Secretary of the Wesleyan Methodist Missionary Society; Rev. R.

Wardlaw Thompson, D.D., Secretary of the London Missionary Society; George Smith, Esq., LL.D., late Secretary of the United Free Church of Scotland Foreign Missions; and Marshall Broomhall, Esq., B.A., Editorial Secretary of the China Inland Mission.



The Rev. E. T. Reed.

The Call of the Putumayo.

By Rev. A. Stuart McNairn.

THERE was a time when the advocate of missionary work in South America had to defend himself against the charge of proselytizing, and to justify his appeal for missionary work in what has been popularly believed to be a Christian country. The fact that South America is divided between eleven Republics, all of which profess the Roman Catholic faith as their State religion, gives colour to this superficial view of the spiritual condition of that vast continent, and proved sufficient reason to the promoters of the great World Missionary Conference held in Edinburgh in June, 1910, for its recognition as an integral part of Christendom, and its consequent exclusion from the scope of that great parliament of missions, as a legitimate field for the labours of Protestant and Evangelical Missionaries.

We question neither the wisdom nor the sincerity of the men who were responsible for this judgment, but to the missionary historian of the future the relation of such a decision to the disquieting rumours as to the conditions of slavery and cruelty prevailing in certain parts of South America that immediately began to circulate in this country cannot be ignored. For as though God Himself had, in answer to this assumption, drawn aside the veil of ignorance that hid the spiritual needs of South America from Christian eyes, those rumours began to take shape, grew, and finally crystallized in the appalling report of Sir Roger Casement, which was laid upon the table of the House of Commons in July, 1912.

No such story has ever been unfolded in human history. The horrors of the Congo Crime pale before the unspeakable and heart-sickening atrocities practised upon the wretched Indians of the Putumayo. No mere system of punishment, however brutal, is this. No mere effort to produce rubber by methods of pain and terror; but a blood-lust of cruelty for its own sake, a hellish orgy of torture and murder that has no parallel in the records of humanity.

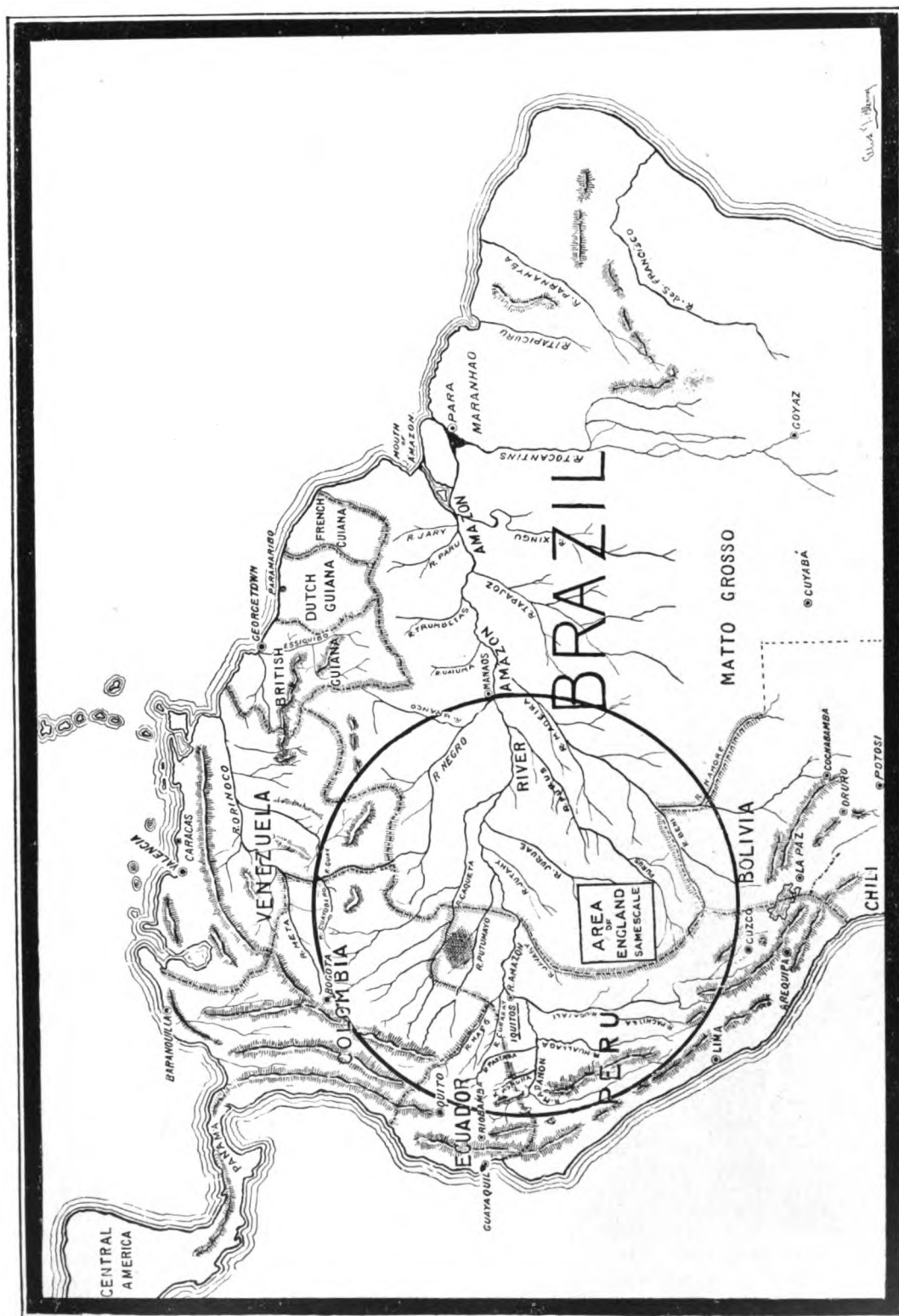
The fiction of a South American Christendom disappeared. That such conditions could prevail within the borders of a supposedly Christian State disposed of any con-

troversy as to the propriety of missionary work there. As well protest against missionary work on the Congo on the ground that Belgium is a Christian country, as question the need of missions to the Putumayo and kindred regions because they are claimed by professedly Roman Catholic States. Theories and conventions are swept aside in the face of such awful realities, and the thought in every sympathetic mind is the immediate need for the establishment of Christian missions in that region.

The E. U. S. A. is the only British Missionary Society working in Peru, and naturally the Evangelical churches of this country have turned to this Society as the instrument ready to their hand whereby to send succour to those perishing peoples. Already established for eighteen years in that country, the workers of the E. U. S. A. are peculiarly fitted to grapple with the difficult problems involved in the opening up of such a work. We already know the country, the people, the language, and the conditions of life. Our workers have cultivated friendly relations with the leading Government officials and have been received by the President of the Republic, from whom we have ever received the greatest kindness and all necessary protection and help in our missionary work.

Recognising the responsibility thus laid upon them, the Directors have responded to the call and announced their intention of extending their existing work to meet this terrible need, and of dispatching a mission to the Putumayo region at the earliest possible moment. To equip and establish the mission they have asked for a sum of £10,000, of which about £3,000 has already been received in cash and promises. It seems a pitifully small amount for which to ask in face of the immensity and nature of the need; but in dependence upon God they are resolved to go forward as soon as the sum necessary for the initial expenditure is forthcoming, confident that the call is from God and that His people will see to it that the brave men who have volunteered for this work are not hindered in their task through lack of funds.

THE CALL OF THE PUTUMAYO.



Map of the Northern half of the South American Continent. In the area within the circle, 1,320,000 square miles, there is not a single Protestant Missionary.

The Upper Amazon.

ITS TRIBUTARIES AND TRIBES.

By Dr. Elliott T. Glenny.



An Indian Chief of the JAVAPIRY Tribe, on the banks of the Amazon.

SOUTH America is the continent of contrasts; nowhere in the world are such extremes to be met, and probably the most striking of all these are to be found in Ecuador and Peru. Here in some places the Andes rise abruptly like some great wall 15,000 feet high and behind this thrust their snow-capped peaks 20,000 feet or more towards heaven. The panorama from this vantage ground beggars description, and a more wonderful stretch of territory no human eye ever did or ever can overlook. It is impossible to conjecture the distance over which the eye can roam; words cannot convey the faintest idea of such a sight. Looking eastwards not the slightest undulation can be seen. The plains of the Amazon extend in unbroken immensity 2,500 miles from east to west, and more than a thousand miles from north to south. An area equal to three-quarters of the whole of Europe lies at your feet; apparently it is as flat as a billiard table—virgin forest—the most unknown part of the earth's surface, the least explored, and containing the greatest possibilities. The contemplation of such a scene makes man feel his utter insignificance. What secrets lie hidden in that untracked jungle? What unknown tribes wander through its gloomy recesses? What cruelties are perpetrated in these dark places of the earth?

The mighty Amazon, greatest of rivers, runs from the Andes to the Atlantic Ocean, a distance of 2,800 miles from east to west. It is regularly navigated by ocean steamers to Iquitos, 2,300 miles from its mouth, and it is possible for these to pass on until within about 300 miles of the Pacific Ocean. Here navigation is abruptly stopped by cataracts known as the *Pongo de Manseriche*. This is a huge three-mile rent in the Andes. In some places the waters are only 100 feet wide. The walls are precipitous and frequently overhanging, and more than 2,000 feet high, so that the river rushing at twelve miles an hour at the bottom of this gorge is in darkness and gloom. This did not hinder

THE UPPER AMAZON.

a bold American from shooting the rapids in a raft, a feat considered impossible as they terminate with a waterfall, over which he was shot into the smooth waters below as from a catapult.

One thousand miles from Pará, at the mouth of the Amazon, the Rio Negro pours its waters into the main river, and here lies the important city of Manaos, which may for convenience be considered the boundary between the lower and the upper Amazon. The lower river is marked by two seasons, one wet and one dry. Bates, the great naturalist, who lived many years on the upper Amazon, says:—"In the upper Amazon the year is divided into four seasons, according to the rises and falls in the river, which coincide with the wet and dry seasons. All the principal transactions of life are regulated by these yearly recurring phenomena. The great annual rains commence about the end of February, and continue until the middle of June. During this period the rivers and lakes, which are confined to regular beds in the dry season, gradually swell and overflow all the lower lands. Thousands of square miles of the country are completely submerged, the trunks of the trees standing in many feet of water. The river sand banks are submerged, the fish are scattered over a much greater area, and the flocks of wading birds migrate to better fishing grounds. About the beginning of June the floods are at their highest, probably 45 feet above their lowest point. In July the sand banks reappear and the dry season continues until the middle of October, when the second wet season begins. This prevails until early in January, when the second dry season comes on, lasting until the end of February."

The average temperature year in year out, day and night, is about 80 degrees Fahrenheit. This, combined with the intense humidity of the atmosphere, produces a condition similar to that of a vapour bath. One sits in a permanent bath of perspiration; nothing is dry; everything tends to go mouldy; and meat putrefies in a few hours. It also produces a vegetation which surpasses anything else in the world. Trees of gigantic proportions are lashed together by creepers as thick as a man's body, and to force a passage through this jungle is inconceivably difficult. Many a well-equipped party has had to be satisfied with less than fifty yards' progress in a day. Months of

the hardest toil with an axe have to be undertaken by the settler before he has even a small clearing, and even then he is in constant danger of being flooded out when the rivers rise in the wet season. The selection of a suitable site upon which to settle is of the utmost importance, and presents very great difficulties.

Wonderful as is the vegetation of this vast



Guarany Indians.

jungle, the development of insect and reptile life is almost more so. An infinite variety of mosquitoes, spiders, vampire bats, jiggers, wasps, ants, snakes, flies, and other pests make life well-nigh intolerable. Some bite by day, others sting by night; many are so minute that they penetrate the finest mosquito curtain with ease. The rivers abound in alligators, water snakes, electric

" SOUTH AMERICA."

many things favour this as a site for missionary enterprise. The numbers of Indians that are believed to reside there, the liberality of the Colombian constitution, and the absence of any other religious or civilizing agency make it a most suitable field for Protestant effort.

The **Putumayo** is the next tributary of importance. It is navigable for steamships of 6-ft. draft for 800 miles. A range of low hills forms a watershed between this and the Caquetá. Two important tributaries run from this slight elevation to the main



Tapping the Rubber.

stream ; they are called the Cara-parana and the Igara-parana. This district, which is rather freer from insect pests than the lower regions through which the sluggish waters of the Putumayo pass on their way to the Amazon, was, many years ago, well inhabited ; probably 100,000 people dwelt there. As a result of the cruelties perpetrated in the last few years, only a crushed remnant of 7,000 or so remain. It is at La Chorrera, the limit of steam navigation on the Igara-parana, that the Roman Catholics propose establishing a mission.

The **Napo** is a large and important affluent which takes its rise in the Ecuadorian Andes and running parallel to the other tributaries, enters the Amazon some 40 or 50 miles below Iquitos. The Napo has a double interest, as it was down this stream that Orellana sailed in the year 1553, when he made his historic journey across America on the waters of the Amazon. It is navigable for steamers for 558 miles, whilst its tributary, the Aguarico, has 85 miles for steam boats ; and another affluent, the Curaray, 285 miles of navigable waterway, making a total of 900 miles. The Aguarico is the natural boundary between Ecuador and Peru, and is locally regarded as such, however the map may be coloured.

Western Tributaries.—Iquitos is a most important city, situated 2,300 miles up the Amazon. Here the river is nearly a mile broad and has a depth of 48 feet. The city is the terminus of two ocean steamship lines, and is the hub and pivot around which the whole of the commerce in the western region of the Amazon Basin revolves. It is the headquarters of Peruvian administration in the Montaña. Its possibilities are almost unlimited, and from this one town radiate influences which are felt over thousands of miles of waterway, and probably nearly half a million square miles of territory. No Protestant work has ever been attempted in this town, notwithstanding its unsurpassed importance as a strategic centre. The Roman Catholics are doing but little, and there is hardly any religion of any kind there.

From the territory to the north which is in dispute between Ecuador and Peru, above Iquitos, there are many smaller tributaries entering the Amazon (here called the Marañon). The most important are the Tigre, navigable for 415 miles, the Pastaza, and the Morona, which are not so suitable for navigation.

From the right bank of the Napo to the Andes an almost unknown territory extends. It consists of the wildest jungle, and is supposed to be very sparsely inhabited. Such natives as there are, have been described as being of a very ferocious type, nomadic in habit, and whose acquaintance with white men, small as it is, has in no way elevated or benefited them. The most important tribe lives along the north bank of the Marañon, and is called the Aguaranas.

THE UPPER AMAZON.

They wear primitive garments, and cultivate the soil. Some years ago they raided and completely wiped out a settlement of whites at Jaen, on the river bank. They were once slightly influenced by the Jesuit missionaries, but, like many other tribes in Peru, have long since lapsed into barbarism.

The **Huallaga** runs between two ranges of the Andes, and although a great river, is navigable for only 143 miles. Moyobamba, 50 miles distant from its banks, is an important Peruvian settlement which enjoys an ideal climate, being 3,000 feet above sea level. The great Amazonian forest commences just beyond the boundaries of this town.

The **Ucayali** flows in a northerly direction, its source being in the Andes 100 miles south of Cuzco. It is a very important river commercially, as it is, with its tributaries, navigable for 1,400 miles, about 900 of this for large steam vessels. The region through which it flows is prodigiously fertile, and has boundless possibilities. A railway from Lima already extends to within nine days of the river, and an extension has been planned which will join up Lima with the point to which navigation is possible. The natives who live on either bank of the Ucayali are variously estimated from 100,000 upwards. There are 27 or more different tribes, the most important and numerous of which are the Campas. They are a friendly and intelligent race, very skilful rowers and

users of the blowpipe. A fuller account of them appeared in the September number of "South America."

Southern Tributaries.—The Javari is a comparatively small river, but is navigable



A Peruvian Forest showing the thickness of the undergrowth. Notice the height of the trees in comparison with the small figures of the men in the foreground.

for 700 miles. It forms the boundary between Peru and Brazil. Just below its mouth is the little Brazilian outpost of Tabatinga. The other tributaries from the south, which are almost entirely in

" SOUTH AMERICA."



A Shooting Lesson.

Brazilian territory, are the Jutahay, Yurua, Teffe, Purus, and Madera. They are more of the nature of gigantic ditches than rivers, with a scarcely perceptible current except towards their head waters, which are in the Bolivian Montaña. Major Fawcett, in a series of articles in the "Wide World Magazine," is giving a vivid picture of the difficulties that must be faced by the pioneer in those regions.

The area of the Amazon basin south of the main stream is for hundreds of miles one vast swamp, in which very few inhabitants are to be found; many travellers have journeyed weeks up the Purus, which is navigable for nearly 2,000 miles, without seeing a solitary Indian. On the Madera there are more inhabitants, many of whom are half-castes. The savages who inhabit the head waters of these rivers in Bolivia and the state of Matto Grosso in Brazil, have frequently shown themselves very hostile to white men, and many expeditions have been completely wiped out by these subtle natives of the bush. In many ways they seem to be very different in disposition and character from those races which live north of the Amazon, the northern man being a superior type of savage.

To despise the difficulties of work amongst the savages of these remote

regions would be to court disaster. Should the sad tale of failure that has attended various Amazonian enterprizes, missionary and otherwise, as well as the grave words of caution from experienced men fall on deaf ears, one result alone can follow, no matter how enthusiastic the volunteers. If the present plan for a Protestant mission is to succeed, it can only do so by entering upon the project with the greatest care and forethought, and with the realization that failure may postpone future Evangelistic work in this region indefinitely. The natural difficulties of climate and disease are in themselves enough to make a courageous man shrink, but when added to these are the possibility of starvation, the difficulty of travel and transport, the active opposition of those whose pecuniary interests are involved, not to mention the inaccessibility of the Indian, his unknown tongue, and the chance of being mistaken for another rubber gatherer, and so being regarded as a mortal enemy or inhuman fiend, it will be realized that such a work will be no child's play. Only those who are prepared to lay down their lives for the sake of those for whom Christ died need think of going. But while the difficulties are immense, the honour of His "Well-done" will far more than compensate for any losses that may be sustained in His service.

Concerning Article IV. of the Peruvian Constitution.

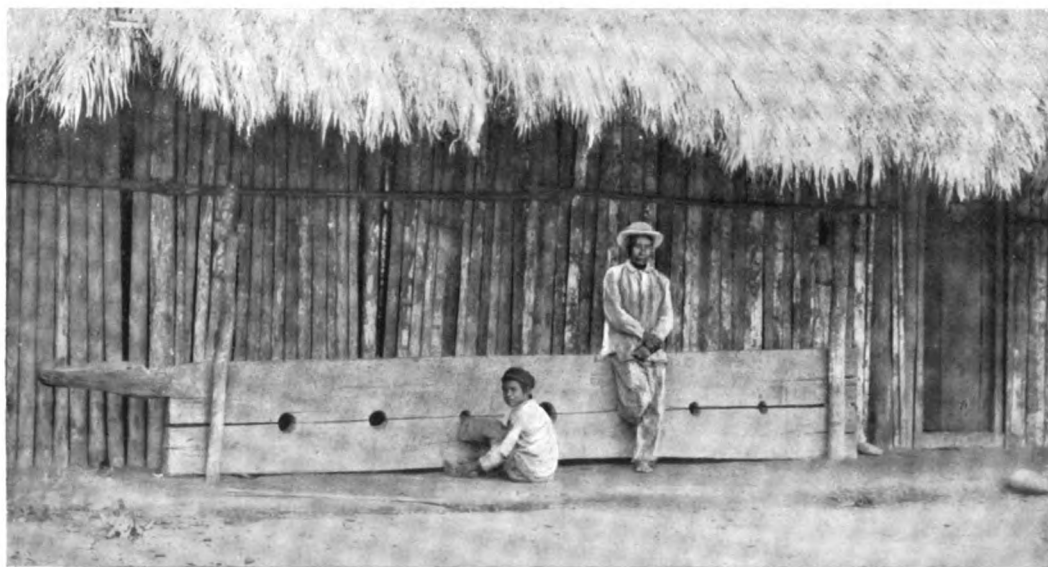
INTERESTING light on the much-discussed question of the bearing and scope of Article IV. of the Peruvian Constitution is given by a leaflet published in Huancayo, a little more than seven years ago, by Fray Alfonso Maria Velarde of Jauja. An Argentine citizen named Guerrero having visited Huancayo, the parish priest, Gerardo Gamarra, sent a circular round the district convoking a gathering for the purpose of expelling the visitor on the ground that he was a Protestant. Thereupon the Sub-Prefect telegraphed to Lima and promptly received telegraphic orders to prevent any such manifestation and give Guerrero the fullest protection.

Under these circumstances the author of the leaflet, from which we quote, writes as follows :—"The untiring work and strenuous strife of the clergy against the Protestant Guerrero have served this time to guarantee and establish his residence in Huancayo, and to-day he is resolved to give addresses in the streets and plazas, because Article IV. of the Constitution prohibits only the exercise of public worship, but does not

prohibit the exercise of private worship nor public addresses.

"It must be understood that the scope of this fourth Article, of which so much is made, does not authorise the unconditional support of the doctrines of the Catholic Church. So certain is this that in Lima, where the National Congress annually meets, where the President of the Republic, the Superior and Supreme Courts of Justice, the Diplomatic Corps, the Apostolic Nuncio, Delegate of the Roman Pontiff, and the Metropolitan Archbishop reside, Protestant Churches practise public worship, and in the temples of the Masonic Lodges work is openly done and public addresses are given.

"After unanswerable proofs such as these, we see no reason that the Catholic Priests can advance to prevent in Huancayo what is not prohibited in the Capital of the Republic. Still less do we see that they have any right to order the gathering of ignorant mobs who, under the influence of alcohol, would have sacked business and private houses and murdered those who defended their lives, their families, and their interests."



THE CEPO (or Stocks). Each Rubber Station in the Putumayo District is furnished with one of these places of detention. The Stocks consist of two long and very heavy blocks of wood, hinged together at one end and opening at the other with a padlock to close upon a staple. Leg blocks, so small as just to fit the ankle of an Indian, are cut in the wood. The top beam is lifted on the hinge, the legs of the victim are inserted in two of these holes, and it is then closed down and padlocked at the other end. Thus imprisoned by the ankles, which are often stretched several feet apart, the victim, lying upon his back or possibly turned face downwards, is flogged and remains sometimes for hours, sometimes for days, often for weeks, and sometimes for months in this painful confinement. When, as is often the case, the ankle holes are too small, the top beam is closed down with force, so that the hard wood (almost as hard as metal) cuts into the flesh and sinews.



A Carajá Indian.

Some Phases of the Putumayo Question.

By E. J. D. HERCUS, M.A.

ALL Peru, like ancient Gaul, is divided into three parts. There is the rainless coast region on the west; the wider middle belt of high plateaux and soaring mountain peaks known as the sierra; and the straggling, suffocating sea of tropical forest through which flow the unnumbered and imperfectly charted streams of the Amazon system. This last named region is known as the Montaña, and it is here that the collectors of rubber ply their calling.

The sierra of Peru is famous as the home of the highest indigenous civilization of South America. Yet even to the genius of the Inca rulers the montaña was almost a closed land. Far south into what are to-day Argentina and Chile, north into Ecuador and westward to the sea they bore their victorious arms, but they never conquered the montaña: little more than a day's march east of Cuzco the intractable forest defied them.

The Spanish conquerors who wrecked the Inca Empire and blighted the happiness of its Indian subjects, neither subdued, explored, nor exploited the montaña, and by choosing Lima as their capital placed their successors at a disadvantage in coping with the problems now suddenly disclosed to a horrified world.

For a new race of **conquistadores*—better informed and better armed than Pizarro's mail-clad ruffians, for whom the only riches

*Conquerors.

were glittering metals—has dared the dangers of the forest in search of the rubber which has become a necessity of modern life. The ungoverned montaña stands to-day revealed as the haunt of unspeakable Thugs who make of the slaughter of hapless heathen a business and a sport. In the light of the harrowing report of Sir Roger Casement a two-fold intervention is called for by this unparalleled crime. The Government must carry justice to the lawless wilds, the Christian Church must take the ministry of mercy to the scattered and peeled remnants of victimised Indian tribes.

Of the first duty it is not necessary to speak at length. It is unquestionably a supremely difficult task. Peru is an almost roadless country. Officials who are sent from Lima to the Amazon generally proceed by way of New York, the Barbados or Liverpool, re-entering the Continent from the east. There are, moreover, boundary disputes which complicate the question of administration, and the troops from the sierra who constitute the rank and file of the Peruvian Army have to pay heavy toll to the climate of the forest. Even were Peru a strong and well-governed nation its task would be formidable. The supineness and mendacity shown by its Government at this critical juncture are far from reassuring, and British and American criticism will be usefully employed in provoking the responsible authorities to vigorous action.

SOME PHASES OF THE PUTUMAYO QUESTION.

Whatever doubts there may be as to the ability of Peru to cope with the situation, there is none as to the duty of the Church of Christ. With impressive and suggestive unanimity, British officials and the British Press agree that Missionaries are needed to throw a sheltering arm around the oppressed. But unfortunately the same voices that utter this appeal couple with it the assertion that only Roman Catholic Missionaries can work in Peru, and accordingly we have the strange spectacle of Protestant leaders inviting Protestant contributions towards the support of the Irish Franciscans it is proposed to send to the Putumayo. Chivalrous in its intention as this action is, we may well ask if the assumption that underlies it is justified. Is it true that Protestant Missionaries cannot do effective work in Peru?

The fourth article of the present Constitution of Peru reads as follows: "The Nation professes the Apostolic Roman Catholic religion; the State protects it, and does not permit the public exercise of any other." The important word to notice here is the word *public*: no non-Roman Catholic is allowed to exercise his worship with that authority and ostentation which accompany the acts of the Roman Catholic clergy. They say Mass to the accompaniment of church-bells, and make processions through the streets with priority over all the traffic, the host is saluted and escorted by troops, and everything that can be done to give recognition and *éclat* to their ceremonies is freely performed by the State.

The Protestant, on the other hand, is a private individual. No official sanction is given to his acts. He cannot compel the guard to turn out and salute if he carries a Bible down the street. But he can freely import the Bible into the country, he can and does secure the protection of the authorities in offering it for sale, he has ample liberty to explain its contents in his meetings, and to form into churches the groups of believers who are now, thank God, springing up in many towns both on the coast and in the *sierra*. His

right to do these things has been challenged and vindicated after, at times, heroic struggles. But these struggles were provoked, not by the constitution of Peru, but by the arrogance of priests too long accustomed to regard themselves as above the law. Peru is at least free from the intolerance which formerly characterised Ecuador when its constitution roundly declared "all others are excluded."

So much for the paper constitution. Inasmuch as the same constitution elsewhere



A Botucudo Indian of the Amazonian Forest. This tribe pierce the lobe of the ear, inserting round discs of wood, which are gradually enlarged until they reach the size of three or four inches in diameter, presenting a very extraordinary appearance.

"SOUTH AMERICA."

asserts that "there are not and cannot be slaves in the Republic," practical men with the Putumayo revelations fresh in their minds, will look rather to the actions of those in power than to their professions. What is the *status* actually given to the Protestant Missionary by Peruvian authorities? There was a time when official authority, swayed by priestly and petticoat influence, was exerted to exclude from Peru the Holy Scriptures, and when the insolence of office and the law's delay were both enlisted to harry and coerce the noble Penzotti to desist from his entirely legal efforts to proclaim the Gospel in Peru. But in the end the liberties proclaimed in the constitution prevailed over those who impugned them. To-day the Protestant Missionary is welcomed in Peru.

Of this there are many instances. We can give but a few. Four years ago President Leguia (then President-elect), was waited upon by a deputation of gentlemen connected with a school in Lima. Amongst them was the veteran American Missionary, Dr. Thomas B. Wood, who has laboured in Peru for twenty years, and a member of the Evangelical Union of South America—the only British Society at work in the land. To

these the President said (speaking in English), "What my country needs is more men like you." About the same time the Peruvian Consul General in the United States was endeavouring to secure the establishment in Lima of the Y.M.C.A., which is doing such great things for Buenos Aires and Rio de Janeiro. When the Bishop of Cuzco endeavoured to stir up opposition to the English Missionaries a few months ago the President promptly telegraphed that they were not to be interfered with.

That the obnoxious article is a blot on their constitution many of the best Peruvians believe. But a change is not easily made. Any alteration would require to be sanctioned in two successive ordinary congresses. Only a strong Government could face the task, for to attempt it would throw all the forces of the Vatican and of the extremely corrupt church into opposition. There are special reasons for not estranging the Vatican at present. But in view of the reforms now adopted by Ecuador and Bolivia it is certain that Peru will soon follow suit and officially adopt the principle of absolute toleration. Meanwhile Protestants have all the liberty they require to carry on successful work in Lima, where Rome is politically strongest,



A Camp in the Forest.

SOME PHASES OF THE PUTUMAYO QUESTION.



A Group of Botucudo Indians.

and in the *sierra* where the moral degradation of the long priestly dominance is most pronounced. It is logical, therefore, to assume that in the *montaña*, where the Church has never been strong for good or evil, Protestant Missionaries will be allowed to work unmolested by a constitutional article which does not even close the Chinese joss-houses flaunting publicly within a few miles of Lima.

For these reasons we would urge, *pace* Canon Henson and the Signatories of the Duke of Norfolk's appeal, that a Protestant mission is possible and desirable. It should have an educational and a medical wing and a mosquito-proof steamer of its own,

so that Christ-like men may bring to bear upon all sections of society the influence of that Gospel for which the silent agonies of the tortured have too long called in vain.

* * * *

More than half a century ago Robert Nesbit, an agent of the American Bible Society, went up the Amazon from Pará on a Bible tour. On the way he contracted fever. At Iquitos he died and was buried. Had Protestants but heard and answered the summons from that lonely grave which pre-empted the ground, there might have been no Putumayo scandal. Will they hear and answer now?

STOP PRESS—PUTUMAYO MISSION.

Up to and including September 26th, 1912:—

In actual GIFTS	...	£1,828	12	11
PROMISES	...	1,527	17	0
		<u>£3,356</u>	<u>9</u>	<u>11</u>

Protestant Missionaries who have laboured in Peru.

As the most effective method of replying to certain statements which have been circulated, that Protestant Missionaries are forbidden by the Constitution of the Country to engage in Mission work in Peru, we give the portraits and a few facts about four former Missionaries who have actually laboured in Peru for some years.

Rev. A. Stuart McNairn.

A. STUART MCNAIRN went out to Peru in 1904 under the Regions Beyond Missionary Union, whose only station at that time was in Cuzco, the old Inca capital. Mr. McNairn was sent out to take the place of Will Newell, who laid down his life for Christ in Cuzco, and has been privileged to see a great extension of the work in Peru during the time that he has been on the field. A strong vigorous church has sprung up in Arequipa; the original work in Lima has been included in the scope of the Mission and has grown wonderfully; and the work among the Indians on the great Urco Farm has come



The General Secretary of the E.U.S.A.

into being. Mr. McNairn came home on furlough at the time when arrangements were in progress for the transfer of the Peruvian work to the New Board of the E.U.S.A., and was able to give much practical help at that time. In view of his intimate knowledge of the field and the growth of the mission during these years, and his consequent ability to represent the needs of the field in the homeland, the Directors decided to ask Mr. McNairn to give his services to the home end of the work for a year or two as General Secretary, and on special deputation work.

Rev. John Ritchie.

The Rev. JOHN RITCHIE has been six years in Peru. The first five months were spent in Arequipa. Next came a Bible-selling tour through a region where such work had never been done before. Since 1908, Lima, the capital city, has been Mr. Ritchie's headquarters. His work there is developing rapidly. Earnest and promising young men have been



enrolled in Bible school classes in the hope that they may become evangelists. Mr. Ritchie has also opened a well-fitted shop in a central street as an evangelical book depot where Bibles, Testaments, texts and gospel literature are displayed and sold. A gospel paper "El Heraldo" is issued once a month and is circulated free of charge by means of the government post.

PROTESTANT MISSIONARIES WHO HAVE LABOURED IN PERU.

Dr. Elliott T. Glenny.

DR. ELLIOTT T. GLENNY is the son of Mr. Edward H. Glenny, one of the founders of the North Africa Mission. He visited all the stations of that Mission in North Africa in 1898 and then entered on his medical studies at St. Bartholomew's Hospital, E.C. He took his London degrees of M.B., B.S., and after serving as House Physician at Colchester Hospital, returned to St. Bartholomew's as House Surgeon. Bristol, where he had been at school, was the city he selected for his work as a medical man. In September, 1908, he married Miss Jessie C. Dence, and about the same time was appointed Medical Officer to Muller's Orphanage. Both he and Mrs. Glenny had long felt the urgency of Medical Missionary work in the foreign field, and this was intensified by acquaintance

with the late Dr. A. T. Pierson. After much prayer as to the field in which they should labour, they felt convinced that they could work to the best advantage in Peru. They proceeded there in August, 1910, and settled down in Cuzco. After many months spent in preparation, definite Medical Missionary work was entered upon, but hardly had they settled down when Dr. Glenny suffered the irreparable loss of his beloved wife. This great sorrow caused him to return with his two young children to England, where he has made arrangements for their care. In view of the extreme urgency of the position, Dr. Glenny has offered to form one of the party that is going to the relief of the savage Indian tribes of the Putumayo and district, under the auspices of the Evangelical Union of South America.



Photo by Grafton Studios, 79, Cheapside, E.C.

Rev. John L. Jarrett.

Rev. JOHN L. JARRETT entered Peru in 1894. Began work in Callao and Lima. Was amongst the besieged in Lima for five days at the close of the revolution which had lasted three years. Removed to Cuzco in 1895, where he suffered very badly from smallpox, but before his recovery was complete, was nevertheless, compelled to leave the city and to undertake the long overland journey to Lima of 500 miles. Returned to Cuzco and carried on educational and evangelistic work under tremendous difficulties and opposition, often facing real personal danger. Was in 1896 again compelled to leave Cuzco and to return to Callao. In 1897 went on a Bible-selling

and evangelistic tour in Southern Peru and Bolivia. In 1898 again went to Cuzco, alone, to secure premises. When at Mollendo, while bathing, was saved from drowning when quite exhausted, by men who formed a living chain and pulled him out of the surf. Re-entered Cuzco in 1899, and, after a furlough in England in 1900, returned to Cuzco in 1901 and engaged in evangelistic and industrial work. Began the work in Arequipa, quite alone, in 1907, earning his living by teaching English, &c. Came to England in 1909, and in 1910 went to Colombia, where he has spent two years in the intensely tropical region of the Sinn River, near Panama.





A Campa Indian.

Protestant Liberty in Peru.

By an old Peruvian
Missionary.

FOR 19 years resident Missionaries in Peru have been studying the history of Roman Catholicism in that country since the period of the conquest, including the history of the Inquisition in Lima. For 400 years Peru has been one of the most Roman Catholic countries in the world. For 400 years the Andes have been ringing with the misdeeds of the clergy, and to-day the bulk of thinking men have become rationalists. Let those who doubt these facts study the question on the ground, or such books as "A Secret Expedition to Peru," by the learned and conscientious Spaniards, Jorge Juan and Antonio Ullva, devout Catholics, who were amazed at the cruelties inflicted on the Indians.

Even such an authority as Father Vaughan (brother of Cardinal Vaughan), after an extended tour through South America, was convinced that a moral reformation in South America was impossible without the Word of God. On his return to England he issued an edition of the Spanish New Testament and sent the same to Lima, La Paz, and other cities in South America.

Our own conviction is that a Protestant Mission to the Putumayo would be more acceptable to all educated people who have the welfare of the country at heart. Let the following illustrate. In 1900 when we left

Trujillo, an important university city on the coast of Peru, a public demonstration took place attended by over 2,000 of its citizens, including the mayor, the judges of the Superior Court, students, and others. At this public demonstration "Diplomas of Honour and Gratitude" were presented to the writer and his colleagues. The Editor of "La Razon," the leading journal in Northern Peru, referring to this display, said "it was well-merited, as Mr. S. and his colleagues had done more for the moral well-being of the youth of Trujillo during their residence in the city than three centuries of Roman Catholicism."

In 1894 when the writer was a teacher in the Naval School of Peru, the *padre* made appeal to the Director of the School to have him expelled on the ground that he was Protestant, supplying the cadets with Bibles; to which the Director replied that a good teacher was of more importance to him than a Roman Catholic priest.

In 1895 when the fanatical Catholics of Cuzco secured the expulsion of the Protestant Missionaries from that city, the Government refused to recognise the action; the Prefect of Cuzco was removed, the Missionaries indemnified for their losses and given liberty to return to the city.

It is a well-known fact that during recent years the Roman hierarchy of Lima has tried

PROTESTANT LIBERTY IN PERU.

every strategem within its power to suppress Protestant propaganda in Peru, by banning the Bible, by the illegal expulsion of the Missionaries from Cuzco, by the persecution and imprisonment of Bible-sellers, etc., and if there had been any law in the statutes of the country that could have been applied to Protestant Missionaries they would have been banished from the shores of Peru years ago.

Peru recognises three authorities : —

1. The Executive—The President and Cabinet.
2. The Legislative—The Congress.
3. The Judicial—The Law Courts.

And that the country is beginning to recognise the progressive influence of Protestant missionaries is witnessed by the fact that their rights have been vindicated and upheld by these three powers when occasion has arisen through priestly persecution.

The work is widely recognised. Bibles have been sold everywhere in the country. In Callao there is no hall large enough to accommodate the crowds that attend the annual festivities of the Callao Protestant Sunday School and the Callao High School of the American Methodist Episcopal Mission. A few months ago permission was granted by the Prefect (the local government authority) of Callao to hold an open air meeting on "The Bible and its Influence," in the most popular square of the town. The Press has repeatedly put its columns at the disposal of Protestant Missions and commended their work, and the day has gone forever when the priests, playing upon the ignorance of the people, can hinder the work of the Protestant Missionary whose message is now recognised by all classes to be a veritable message of life and light.

A CORRESPONDENT SUGGESTS

EVERY UNIT SHOULD ASSIST

Putumayo Meetings

On Thursday, October 10th, Meetings will (D.V.) be held in London to inaugurate the Putumayo Mission. Arrangements have been made for a Meeting to be held in the Westminster Palace Hotel at 4 p.m., and in Westminster Chapel, Buckingham Gate, at 8 p.m.

THE MARQUIS OF TULLIBARDINE, M.P., SIR ROBERT LAIDLAW, REVS. PREBENDARY WEBB-PEPLOE, CANON J. H. B. MASTERMAN, M.A., F. B. MEYER, B.A., A. STUART MCNAIRN, and JOHN L. JARRETT, NOEL BUXTON, Esq., M.P., JOSEPH KING, Esq., M.P., DR. ELLIOTT T. GLENNY, and others will speak.

Applications for tickets, accompanied by stamped addressed envelopes, should be sent to the REV. E. T. REED, 8 & 9 Essex St., Strand, London, W.C., or to MR. MARSH, Westminster Chapel.

The Call *of* *South America.*

Tune : "Lux Eoi" By *Sullivan.*

SOUTH AMERICA has waited
Long in darkness for the day
When the Church of God should
tell them

Of the Christ, the Living Way.
Darkness reigns from Venezuela
Down to Patagonia's land ;
From the Western shores of Chili
To the utmost Eastern strand.

Far across the Andine mountains,
Through the heart of great Brazil,
Millions wait to hear of Jesus,
We can tell them if we will ;
We are standing on the border
Of the Incas' unknown land,
Looking now across the threshold,
On this mighty Indian band.

Argentina's sons and daughters,
Look toward our favoured Isle ;
Church of Christ be up and doing.
There is but a little while—
For the people still are waiting,
Rome can never satisfy,
Christ alone our satisfaction,
We His children testify.

Putumayo's people call us,
From their land of dreadful night,
Call us from our ease and pleasure,
"Come and help us ! Bring the light !
"Save our children, save our brothers ;
"Hasten warriors of the Lord,
"Right the wrong and stop the bloodshed,
"Free us from the oppressors' sword."

Look we on this whitened harvest,
Hear the loud appealing cry
Of a Continent neglected
Who in Satan's bondage lie :
Lord, our God, arise, illumine
This cold selfish heart of mine,
May my soul fulfil Thy purpose,
And the glory shall be Thine.

KATHARINE A. HODGE.



An Indian of the forest, with long bow.

The Open Door Band.

Unfortunately the arrangements we announced in the September issue of the Magazine in connection with the O.D.B. have fallen through, owing to the serious illness of the friend who had undertaken to write this page. Happily we have secured the services of another friend, and in future, starting with the November number, we hope to have monthly CHATS WITH THE CHILDREN. Now boys and girls, look out for the first !



NO Succour and to Save.—A S explanatory of our service in East London, we cannot do better than

let the following instance serve to illustrate our work among the sick and suffering destitute poor. Away in a dark back street, at Bromley-by-Bow, poor Mrs. Butler, nearing the sixties, lay dying uncheered and alone. Some days before she had arisen from her comfortless couch at the usual hour for the thousands of the poor "sweaters" victims to begin their heart-aching toil—namely, 4 a.m.—on a cold winter morning, with neither fire in the grate nor food in the cupboard! But a paralytic seizure supervened and left her helpless.

It was thus, friendless and alone, that our Bible Visitor found her the next morning (Wednesday), a bitterly cold and cheerless day, and soothed her sorrows and supplied her needs. Poor Mrs. Butler's had become a familiar face at our Mission Room, for she was seldom absent from a meeting, and greatly did she enjoy the privilege of hearing the Gospel suitably explained, and joined heartily in the praise of the assembly, though her musical powers, however, were certainly feeble. However, poor Mrs. Butler did not long survive the stroke.

But, alas! there are many poor Mrs. Butlers remaining in similar circumstances to hers, whose hard-pressed progress to the bounds of their earthly pilgrimage we are trying to soften and sweeten. It is a grateful work, though many a kind heart, by whose bounty we are enabled to place the "CUP OF WATER" to their dying lips, will never know the good effected by their benevolence till the "INASMUCH" is pronounced by their Lord and ours in "THAT DAY."

Who then, as WORKERS TOGETHER, will help us lift the clouds from these sad hearts and homes? Heavily lie the shadows of temporal trial upon our pathway just now, for the present season finds us absolutely without any funds in hand.

Contributions would be gratefully received either by Mrs. IVOR BEVAN, 26 St. James' Court, Buckingham Gate, S.W.; or ALBERT A. HEAD, Esq. (one of the Trustees), Corrie Lodge, Wimbledon; or by the Superintendent, Mr. WM. CHORLEY, 6, Clephane Road, Canonbury, London, N. Treasurer, F. A. BEVAN, Esq., J.P., D.L. Contributions may also be paid to Messrs. BARCLAY & Co., LTD., Bankers, 54 Lombard Street, London, E.C., to the account of the North-East London Gospel Mission. The Annual Report sent freely upon application. (*Advt.*)

FRIENDS OF ARMENIA

OFFICE AND EMBROIDERY DEPOT—

47 VICTORIA STREET, WESTMINSTER, S.W.

HOURS, 10—5; SATURDAYS, 10—1.

OBJECTS OF THE SOCIETY.

To maintain the children orphaned by the recent Armenian massacres.

To send material help in cases of pressing need, famine or other.

To purchase from the Missionaries the beautiful embroideries worked by the Armenian widows and girls, thus enabling the latter to become self-supporting.

A very desirable form of relief is the sale of the beautiful embroideries made by the widows and orphan girls of Armenia. We ask those who sympathize with our endeavours to help us by paying a visit to our Depot, 47 Victoria Street, S.W., and see for themselves what a store of lovely things we can show; nothing can be more suitable for Wedding, Christmas, and Birthday gifts. We have work of all kinds and in all prices, from the most delicate embroideries and drawn thread work, made by young and clever fingers, to the coarser kind which provides food to the aged and toil-worn, and which has a deep pathos of its own.

To those who enjoy so many of life's blessings in this happier land of ours we appeal, that they may have the privilege of helping to feed and clothe the hungry and the naked in the land made sacred by Christ's own footsteps.

Parcels are sent on approbation to those known to us or with an introduction. Please send for a selection to Miss Hickson, Office Secretary, 47 Victoria Street, S.W.

Gifts may be safely and speedily forwarded through E. WRIGHT BROOKS, Esq., Hon. Treasurer, "Friends of Armenia" 47 Victoria Street, Westminster, S.W.

President—

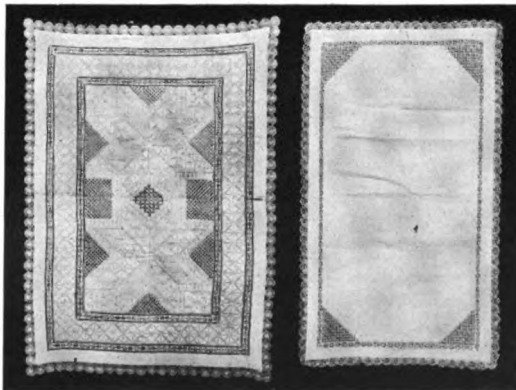
The Lady FREDERICK CAVENDISH

Chairman & Hon. Treasurer—

E. W. BROOKS, Esq.

Hon. Secretary—

Mrs. MARY HICKSON.



Specimens of Embroidery.

London Auxiliary.

Meeting at Upper Tooting.



ON Saturday afternoon, September 14th, a very interesting meeting was held, through the kindness of Miss Bell, at Park Holme, Upper Tooting.

After tea and conversation on the beautiful lawn, the friends adjourned to a large room where the meeting was held.

The chair was taken by the Rev. E. T. Reed, who introduced each of the speakers with a few well-chosen words.

Mr. F. C. Glass, of Sao Paulo, author of "Through the Heart of Brazil" and "A Thousand Miles in a 'Dug-out,'" spoke on Brazil and emphasized the value of colportage work as introductory to the work of the Missionary, and further the desirability of Missionaries spending two or three months in such occupation preparatory to commencing their regular Missionary work. Deeply interesting instances of blessing resulting from this work were given by Mr. Glass.

Mr. E. J. D. Hercus, who is shortly leaving for Argentina to combine missionary work with a business vocation and who has our heartiest wishes, spoke upon the very interesting Republic to which he is going. He said that in Spanish-speaking Republics there is less interest in religious subjects than in Portuguese-speaking places; Argentina being a conspicuous instance of this. He believes that this Republic is on the eve of a terrible disaster unless the Gospel is accepted, and he made a special plea for Evangelistic work. He showed the need forcibly by quoting from a special address sent to the E.U.S.A. from the congregation in Tres Arroyos, where he was Pastor some years ago, and where one of his children was born, asking for special efforts to be made for earnest Evangelistic work. He gave interesting details of the conversion of

some whose names appear as signatories to the address, and earnestly pleaded the needs of this vast field.

Dr. E. T. Glenney, from Peru, who is on his first furlough after the great bereavement he has been called to pass through, spoke of the Putumayo atrocities, and confirmed the terrible details with which most of us are already familiar. He intimated that there is practically no missionary work in the vast area of the Amazon basin, and mentioned the sad fact that there exists a great circle of 1,000 miles in diameter without a single worker for God.

Mr. A. Stuart McNairn, Secretary of the Society and formerly a Missionary in Peru, dealt with Cuzco, "The Sacred City of the Sun," and spoke of the sad spiritual state of the people. Although professedly Roman Catholic they are practically pagans, having no true ideas of God and knowing nothing of the Gospel of our Lord Jesus Christ, the great Indian feast of the year being in honour of "Our Lord of the Earthquakes."

Mr. McNairn described the persecution of the Missionaries in early days and how the Peruvian ladies expressed their contempt of them by drawing their skirts aside when passing any of them in the streets, and then he told how the work of the Missionary Nurses had broken down all that ignorant prejudice and opposition till there was no one better loved, or more welcome in Cuzco than these same Protestant "heretics," and how these same ladies on meeting the nurses now in the streets would embrace them with every manifestation of affection and esteem.

Mr. McNairn concluded with an earnest appeal for Missionary Intercessors and constant persevering prayer for individual Missionaries, as also for the work as a whole.

Believing that many of our friends would like to have copies of the reproduction of our Keswick Party, which appeared in our September issue, we have had a number of these prepared, printed in Rembrandt brown ink, on a plate-sunk art card. The price for these will be 3d. per copy and ½d. for postage. We have others printed on art paper which we can supply for 1½d. per copy, post free. Please send orders to the office.

ACKNOWLEDGMENTS—Continued.

Receipt No.	£	s.	d.
2371 Major Kemp	7	7	0
2 Unity Chapel, Bristol	0	15	0
3 Mrs. J. Towner	0	2	0
4 Miss M. J. Bell	0	5	0
5 Mrs. Welch	1	0	0
6 Miss D. Alcock	2	0	0
7 Miss M. Edmunds	0	15	0
8 Miss Graham	0	10	0
9 A. Cottee	0	2	6
2380 Miss A. M. Bate	0	10	0
1 Miss H. A. Little	0	10	0
2 Miss A. Egglestone	0	7	6
3 Mrs. J. Hammond	1	0	0
4 Mundesley Conference (Sale of Ring)	4	10	0
— Anonymous (Woking)	1	0	0
5 Mrs. Graham	15	0	0
6 R. J. Bradford	0	2	0
7 Miss H. Spillen	0	2	6
8	5	0	0
9 "Presbyterian"	5	0	0
2390	2	0	0
1 T. A. Kerr	2	0	0
2 Anon. (Birkenhead)	1	0	0
3 Sir G. H. W. Graham, Bart.	10	0	0
4 Mrs. Newton Jones	1	12	0
5 Miss Williamson	1	0	0
6 Miss F. Moreton	5	0	0
7 Miss S. E. Ogden	0	5	0
8 G. B. Hunter	50	0	0
9 A. C.—Thankoffering	1	0	0
2400 Keswick Convention, per G. S. Wilson	3	9	6
1 Blairgowrie P.C.	1	0	0
2 W. F. Long	2	2	0
3 Miss Lownds	0	5	0
4 Miss I. M. Kay	0	10	0
5 G. M. Hales	2	0	0
6 Mrs. G. A. Sage	0	5	0
7 F. P.	25	0	0
8 Mrs. James	1	1	0
9 Dr. Edwards	2	5	0
2410 Lord Kinnaird	5	0	0
— Anonymous	0	5	0
1 K. Mackenzie	1	0	0
2 Mrs. Taber	5	0	0
3 Collected by A.T.P.	0	16	0
4 Miss H. Sturmy	0	10	0
— Anonymous	0	5	0
5	5	0	0
6 T. C. Dewar	0	10	0
7 D. A. N. K.	2	2	0
Per J. King, Esq., M.P.	1	0	0
8 Rev. H. C. Morton, B.A.	5	0	0
9 Miss McCracken	5	0	0
2420 Mrs. M. Allen	0	10	6
1 Miss Toppin	0	2	6
2 Miss E. Claburn	0	6	0
3 J. A. Tod	0	10	0
4 J. London	0	5	0
5 Mrs. Garland	0	12	0
6 Miss Simons	0	10	0
7 Miss E. A. Seymour	0	5	0
8 Mrs. Stuart	0	10	0
9 Mrs. Williamson	2	0	0
2430 Miss H. Dalton	0	5	0
1 H. J. Stephens	0	10	11
2 Miss H. R. Prince	0	5	0
3 Miss A. Haslund	0	5	0
4 W. E. Hipwell	50	0	0
5 Mrs. Johnston	2	2	0
6 A. W. Cobham	1	0	0
7 Mrs. Baldwin	0	5	0
8 Miss A. E. Jones	0	2	6
9 Misses Spain	1	0	0
2440 Miss Mason	0	5	0
1 Miss B. M. Porter	0	10	10
2 G. C. Edwards	1	1	0
3 A. S. D.	0	15	0
4 A. C. Lagesen	1	0	0
5 Mr. and Mrs. Stevens	1	0	0
6 Mrs. Heckman	0	6	0
7 Miss Harvey	0	6	0
8 Miss Delevinge	1	0	0
9 J. F. Murray	0	5	0
2450 Mrs. Liddle	0	3	0
1 Mrs. Ollerenshaw	0	10	0
— "Sheffield Lady"	0	2	0

Receipt No.	£	s.	d.
2452	1	0	0
3 Alex. Martin	0	10	0
4 Miss Millington	5	0	0
5 A. Mactier	0	10	6
6 Cardwell Bay P.C.	20	0	0
7 A. M. Hogge	5	0	0
8 Mrs. Barclay-Heward	0	10	0
9 E. A. Blundell	5	5	0
2460 E. J. Smith	5	8	4
— National Bible Society of Scotland	0	10	0
1 Miss Baker	2	0	0
2 Easton Village Collection	5	0	0
3 Mr. Allardice	0	10	0
4 Miss Porton	0	4	0
5 Miss Rudd	0	2	0
6 Miss Furness	2	0	0
7 Mr. and Miss Bell	2	0	0
8 N. S. Murray	1	0	0
9 Miss Gilling	0	10	0
2470 Mrs. Skelly	0	10	0
1 Misses Reilly	0	2	6
2 Miss Watts	1	0	0
3 Mrs. Stephens	0	10	0
4 Miss Ruth Newell	0	10	0
5 Miss D. Thompson	20	0	0
6 Miss B. Schmidhammer	0	2	0
7 K. S.	5	0	0
8 Mrs. Williamson	5	10	0
9 Mrs. Claydon	0	10	0
2480 Mrs. R. Hughes	1	0	0
1 Misses West Watson	0	5	0
2 Mrs. Dawson	0	10	0
3 W. Pickstone	5	5	0
4 Mrs. Church	4	1	6
5 D. Room Meeting, Llan- dudno	13	1	0
6 Missionary Meeting, Llan- dudno	0	10	0
7 Miss J. Elcoat	1	1	0
8 Mrs. A. A. Isaacs	1	0	0
9 R. Baron Vick	1	0	0
2490 Miss Bell	0	5	0
1 Mrs. Hornibrook	2	0	0
2 Mrs. Foster	50	0	0
3 Mrs. Paynter	0	2	6
4 C. H. Judd	0	10	6
5 R. C. Dedman	5	0	0
6 "Living Waters" Miss- ionary Union	0	10	0
— Anonymous (Bala)	5	0	0
7 E. W.	1	0	0
8 Per Miss Quarrier	5	0	0
9 Mrs. Haig	0	10	0
2500 Mrs. Dunsmore	0	10	0
— A Friend	2	2	0
1 Miss Stehn	0	10	0
2 Miss Cox	1	1	0
3 Woodside P.C.	0	10	0
4 Mrs. Thorburn	5	2	6
5 L. N. Matthew	0	10	6
6 Mrs. Turner	30	0	0
7 R. A. L.	0	15	0
8 Miss Edwards	1	1	0
9 Lieut.-Col. Fergusson	1	0	0
2510 Col. Douglas-Jones	0	2	6
1 E. E. S.	0	17	8
2 Upper Largo P.C.	0	5	0
3 F. W. Forsaith	5	0	0
4 Mrs. R. Morris	1	0	0
5 Mrs. Edkins	2	2	0
6 W. H. Eastwood	0	5	0
7 Miss Macintyre	2	0	0
8 Mrs. McDougall	0	5	0
9 Miss E. Simpson	20	0	0
2520 W. Currie	5	0	0
1 Mrs. W. P. Corry	1	1	0
2 Mrs. Odling	0	5	0
3 Miss Guyton	0	5	0
4 Miss Sellers	0	10	0
5 Miss A. Bewley	0	15	0
6 J. Schaller	1	0	0
7 Miss M. Billing	1	0	0
8 Lt.-Col. A. H. Williams	0	10	0
— "A Working Woman"	0	6	0
9 G. Spencer	2	0	0
2530 Miss M. Simpson	0	4	6
1 E. Kirkpatrick	1	0	0
2 Mrs. Blundell	100	0	0
— Anonymous	1	10	0
3 "D. C."	1	10	0
4 Mrs. Leakey	0	2	6

Receipt No.	£	s.	d.
2535 Miss Saphin	0	2	6
6 Miss J. Ellerby	0	5	0
7 Palmer's Green Congre- gational Church	2	14	6
8 Miss S. E. Footit	0	2	6
9 Mrs. L. Marriage	0	5	0
2540 Miss C. F. Miall	0	10	0
1 Mrs. Simcock	0	6	6
2 F. C. Ranger	2	0	0
3 A. Norris	1	0	0
4 Carlow Y.M.C.A.	2	5	0
— Anonymous (St. John's)	0	5	0
5 Mrs. A. H. Symes	1	1	0
6 Miss J. C. Tulloch	0	10	0
7 Miss E. M. Hill	0	10	0
8 Mrs. Tetlow	0	2	14
9 Mrs. C. M. King	0	5	0
2550 Misses Evans	5	0	0
1 T. Dinwiddie	5	0	0
2 Miss Nicholson	5	0	0
3 Johnstone Evan. Assoc.	0	10	0
4 Miss J. A. Manger	0	3	0
5 Cricklewood P.C.	0	12	0
6 T. F. Hayes	0	5	0
7 Birkdale P.C.	0	15	0
8 Easton Village Coll.	0	2	6
9 Miss B. Garside	0	5	0
1 Aftn. Mig., Worthing... ..	3	10	9
2560 Evng. Mig., Worthing... ..	3	4	7
— Anonymous (Worthing)*	0	1	0
1 Mrs. Redford	1	0	0
2 Mrs. Bakewell	0	5	0
3 Nurse Waite	0	17	6
4 O. H. D.	20	8	10
5 Miss Sheaf	0	7	0
6 Miss M. Pugh	0	5	0
7 Mrs. Williams	0	2	0
8 Mrs. Shawyer	0	5	0
9 Miss Liddiard	4	0	0
2570 Mrs. Hibbard	0	5	0
1 Miss M. Burt	0	10	0
2 Mrs. Fortune	1	10	0
3 Miss J. Walne	1	10	0
4 Mr. and Mrs. Jackson... ..	0	5	0
5 Mrs. Mason	0	10	0
6 Galashiels P.C.	1	12	6
7 Miss Constable	0	6	0
8 Miss Veness	0	10	0
9 Miss A. G. Taylor	0	7	0
2580 E. Kirkpatrick	2	0	0
1 A. Pim	2	0	0
2 W. Lamont	0	3	9
3 J. Cuthbert	5	0	0
4 M. Matson	1	0	0
5 Mr. and Mrs. Hill-Guest	0	2	0
6 Mrs. Boston	1	0	0
7 Mrs. E. H.	1	0	0
8 Miss A. Eknont	0	5	0
9 Miss L. Tomkinson	0	10	0
2590 C. J. Webber	2	2	0
1 Miss Webber	1	1	0
2 G. H. Stephens	2	2	0
3 Miss Hollingworth	2	0	0
4 Miss Bell	20	0	0
5 A. Beauchamp	0	2	0
6 J. K. Waddilove	100	0	0
7 Mrs. M. Dawson	5	5	0
8 J. R. Dawson	5	5	0
9 T. B. Bishop	5	5	0
2600 W. B. Rushbrook	2	2	0
1 Miss A. Millar	0	10	0
2 Miss S. J. Wallis	5	0	0
3 Marchioness of Tulli- bardine	5	0	0
4 R. M. Stephens	2	2	0
5 Mrs. M. A. Murray	2	0	0
6 Mrs. Macandrew	20	0	0
7 Mrs. Payne	0	3	24
8 North Baptist Church, Wilmington	5	2	0
9 Baptist Church, Gourack	1	3	1
2610 Mrs. Dunnet	1	0	6
1 Miss Richmond	0	4	0
2 Mrs. Walsham	0	4	8
— Mrs. Such	0	2	0
3 Miss H. Butcher	0	12	0
4 Bradford P.C.	0	5	6
5 Mrs. Gough	5	0	0
6 Mrs. S. Hughes-Bevan	1	1	0
7 Miss R. M. B. Clough ...	3	3	0

ACKNOWLEDGMENTS—(Continued).

Receipt No.		£	s.	d.
2618	Miss J. Patterson	0	10	0
9	T. W. Pocock	1	1	0
2620	Miss M. Tharme	0	10	0
1	A. C. Mitchell	100	0	0
2	Mrs. Mitchell	10	0	0
—	Anonymous	0	1	0
3	Miss M. A. Michie	0	10	0
4	Miss K. Coghill	0	5	0
5	Sale of Embroideries	0	14	6
6	Miss M. H. Small	0	10	0
7	Miss J. B. Stone	1	0	0
8	N. A. Stevens	0	2	6
9	Palmer's Green Congrega-			
	tional Church	8	4	3
2630	Miss M. Gorat	1	0	0
1	Miss M. M. Austin	1	0	0
2	Mrs. Teasdale	5	0	0
3	Aldersbrook Road Baptist			
	Church	1	9	4
4	F. Parker	0	5	0
5	A. T. Anderson	1	0	0
6	Miss M. Dunlop	0	5	0
7	Mrs. Forwell	0	10	0
8	T. W. Leese	0	16	4
9	F. Warren	0	10	0
2640	Frau S. Veit	0	19	6
—	A Friend (Cork)	0	8	0
—	A Fellow Worker (Brad-			
	ford)	1	0	0
1	Mr. and Mrs. Aldridge*	1	5	0
2	Miss E. H. Moggridge*	1	1	0
3	"Darley Dale"	1	0	0
4	Mrs. Wall	1	0	0
5	Miss Wall	1	0	0
6	Mundesley Union Chapel	0	6	3
7	Nazeing Cong. Chapel ...	0	11	9
8	Liverpool Meeting Offty.	2	6	10
9	Miss F. E. Russell	1	1	6

Miscellaneous.

Anon. (Brampton)* 2 Fountain Pens.
(For Miss Pinn.)

Miss M. 6 Pillow Slips.
Mrs. B. ... Sheets and Pillow Slips.

London Auxillary.

Per Mr. P. D. Harding.

7086	Anonymous	0	13	0
	Per Mr. C. J. C. Nicholls.			

7657	Peckham P.C.	0	11	6
7658	Wood Lane P.C.	4	16	3
9	Upper Tooting Meeting...	2	16	6

Liverpool Auxillary.

Per Mr. F. W. Bird.

525	Miss Bell	1	0	0
6	Mrs. Owen	1	0	6

Receipt No.		£	s.	d.
527	Miss Dickinson	0	3	0
8	Miss Eccleston	1	3	0
9	A Friend	0	5	0
530	0	5	0
1	F. W. Bird	2	0	0

Glasgow Auxillary.

Per Mr. R. Menzies.

1583	Miss J. Whyte	1	0	0
4	J. Hay	0	2	0
5	J. Walker	0	11	0

Per Mrs. Mackinnon.

7582	Mrs. Mackinnon	0	10	0
------	----------------------	---	----	---

Per Mr. D. McKerchar.

8238	D. Morrison	0	2	0
9	Christian Mission,			
	Tradeston	0	1	7
8240	J. Campbell	0	3	0

New York Auxillary.

Per Miss Putnam.

1552	A. J. Wells	\$10	00
3	A. S. Fisher	\$40	00
4	Miss M. Brooks	\$8	50
5	Mrs. S. J. Fisher	\$50	00

Per Mr. W. E. Sandford.

7361	Mrs. Treusch and Mrs.			
	Schwabb	\$20	00	

Hon. District Secretaries.

Per Miss Summerford, Ramsgate.

1597	Margate Y.W.C.A. Mtg....	0	2	2
8	A. J. S.	0	5	4
9	Mrs. Marshall	0	2	6

Per Mr. R. Hogg, Larkhall.

9239	Mrs. Marshall	0	3	44
9240	J. Browne	0	3	0

Per Miss Francis, Dover.

1480	Mrs. Koettlitz	0	10	0
1	Dover Y.W.C.A.	0	11	0

Per Mr. F. J. Packham, Brighton.

1327	Rev. S. P. Hodgson ...*	0	10	0
------	-------------------------	---	----	---

Per Miss Hughes, St. Leonards-on-Sea.

1084	Miss E. Maggs	0	2	6
5	Miss Maggs	1	0	0

* Per Miss E. M. Flint, Weston-super-Mare.

1297	A Friend	0	3	6
8	Miss D. Wright	0	2	6

Receipt No.		£	s.	d.
1299	A Friend	0	5	0
1300	A Friend	0	2	6
1	A Friend	0	2	6
2	Miss Adams	0	5	0
3	Mrs. Flint	1	0	0
4	Miss F. Q. Flint	1	0	0
5	E. M. F. and Missionary			
	Rose Trees	1	14	0
6	Miss Muir	5	0	0
7	A Friend	0	2	0
8	Mrs. Bryde	5	0	0
9	Mrs. Davies	1	1	0
1310	Miss Cooper	0	10	0
1	Miss D. Wright	0	4	0
2	Mr. Jones	0	5	0
3	Mrs. Bruce	0	5	0

Per Mr. R. Carr-Gregg, Bristol.

1247	Miss Hooper	1	0	0
8	Miss Lloyd	1	1	0
9	Sister Mary	0	14	0
1250	Miss Skinner	0	10	0
1	Anon. (per L. P. Nott) ...	1	0	0
2	F. C. Webb	0	10	6
3	Collec'n.—Gideon Chapel	4	2	6
4	Miss Bernard	0	5	0
5	Miss K. Clements	0	10	6
6	Mrs. Carr-Gregg	0	11	74
7			
8	Miss Massouri	1	0	0

Per Miss M. A. Pescod, Liscard.

1281	H. J. Shaw	1	0	0
	(0	5	0

Per Mr. T. W. Leese, Manchester.

1381	L. Dawson	0	4	6
2	Miss Gardner	0	1	74
3	Mr. Smith	0	2	6
4	E. Atkinson	0	10	0
5	Miss A. Dean	0	5	0
6	Miss L. Middleton	0	3	0
7	Star Hall P.C.	0	6	6
8	F. Walker	1	5	4

Field Acknowledgments.

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1108	E. G. H.	20\$	000
9	Orphanage Children ...*	15\$	000
1110	Mr. and Mrs. W. Davis*	70\$	000
1	C. D. E.	\$600	00
2	Montreal Friends	140\$	000
3	Miss G. E. K.	\$10	00
4	R. L. Chaplin	10\$	000
5	Mr. and Mrs. A. A.		
	Davis	30\$	000
6	Mrs. S. C. C.	20\$	000

Total for E.U.S.A.

Funds

Total for Putumayo

Fund

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1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

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NATURE OF WORK CARRIED ON

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Native Preachers.		

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By sending a donation or subscription.
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ACKNOWLEDGMENTS.

Amounts Received from 21st Sept. to 20th Oct., 1912.

(Sums marked thus * are specially designated.)

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Receipt No.	£	s.	d.	Receipt No.	£	s.	d.	Receipt No.	£	s.	d.
2650 Mrs. Young	0	4	0	2726 Homes of Rest, Bangor	0	5	0	2801 Edin. Conference	0	10	0
1 Rev. A. J. Easter	0	10	0	7 Misses Leaf	0	10	0	2 Attendants	2	2	0
2 Sharon Hall, Paisley*	0	10	0	8 Col. J. H. Cowan, R.E.	2	0	0	3 Stella	3	0	3
A Friend (Bexhill-on-Sea)	1	0	0	9 T. D. Stewart	1	1	0	4 E. Burch	0	10	0
3 Mrs. Fremlin	10	0	0	2 Mrs. Johnson	0	2	6	5 Mrs. T. Bell	2	0	0
4 Per Dr. W. Warren	2	0	0	3 Paddock Rd. Baptist Church, New Bushey	1	1	0	6 Major-General G. C. Robinson	5	0	0
5 Mrs. Farrow (Box 150)	0	7	0	4 Mr. & Mrs. Templeton	0	4	2	7 Mrs. Hunter	0	13	0
6 "A Methodist"	2	2	0	5 F. R. Thomas	1	1	0	8 Ven. Archdeacon Potter	5	0	0
7 Mrs. Widdouson	0	6	0	Per Miss Eggleston, Harrow.	4	12	3½	9 G. Hollingshead	0	2	6
8 Mrs. Docherty	0	4	6	6 Contents of Boxes	0	13	3½	2810 J. G. Wain	2	0	0
9 Mr. E. A. Jordan	0	8	2	7 Sunday Collections*	1	0	0	1 Miss Hepworth	2	0	0
2660 Miss Elverson	5	0	0	8 G. H. Stephens	1	0	0	2 Miss Groome	1	0	0
1 Lady Milburn	5	0	0	9 Mrs. Maitland-Heriot	1	0	0	3 Dundee Boys' and Girls' Rel. Assn.	4	0	0
2 W. A. Nathan	1	0	0	2740 Mrs. C. Campbell	1	0	0	4 Bolton P.C.	2	5	0
3 Mrs. Cadbury	2	0	0	1 Aldersbrook Rd. Baptist Ch. C.E. Socy., Manor Park	0	10	0	5 P.C. Member, Bolton*	1	0	0
4 Miss A. Smith	0	12	0	2 Miss M. Briant	0	5	0	6 Two P.C. Members, Bolton	0	10	0
5 Miss D. Packer (Box 574)	0	5	0	3 T. Andrew	1	0	0	7 M. J. Sutton	100	0	0
6 Miss L. Goode (Box 64)	0	10	0	4 Webster Groves P.C. A Friend (Colehill)	1	4	3	8 W. H. Seagram	10	0	0
7 E. V. Phillips	0	5	0	5 Mr. & Mrs. Turner	1	0	0	9 J. T. Wills	25	0	0
8	0	10	0	6 R. Barclay	0	2	3	2820 A.S.O.C.	0	10	6
9 R. Hogg	0	1	6	7 Kirkwood Mission P.C.	0	10	0	1 Col. C. R. Tyrrell	1	0	0
2670 C. S. Cook	0	3	0	8 Miss J. Tallantire	2	0	0	2 Mrs. White	0	4	0
1 S. C. T. Ramsey	1	0	3	9 E. Peers	0	5	0	3 Bedford	0	15	0
2 Mrs. Abraham	0	5	0	2750 "Living Waters" Missionary Union	5	0	0	4 Miss Olkers	0	5	0
3 W. Frost	0	16	3	1 Markinch P.C.	0	10	6	5 Miss Kirkpatrick	0	2	6
4 T. Dunn	0	10	0	2 A Friend, Markinch	0	10	0	Per Dr. Campbell Morgan. Thankoffering, Edin. Conference	0	10	0
5 Mrs. McCorquodale	0	5	0	3 J. A. Tod	0	6	0	6 Mrs. Rains	10	0	0
6 W. MacKenzie	2	2	0	4 Mrs. E. Stocks	0	5	0	7 Rev. J. Goforth, M.A.	1	1	0
7 R. B. Carnegie	0	2	6	5 Miss S. Searle	0	10	6	8 Mrs. Goforth	0	10	0
8 Anon., K.N.	1	0	0	6 Miss Light (Sale of Lavender Bags)	0	5	0	9 Mrs. Moon	5	0	0
9 Mrs. Baldwin	1	0	0	7 Miss G. Law	0	5	0	2830 Mrs. Bouth	3	3	0
2680 Mrs. Foster	10	0	0	8 Mid. R. A. Startin	0	5	0	1 Mrs. Dewar	1	0	0
1 G. F.	100	0	0	9 Coll.-Old Monkland	0	11	0	2 Per Rev. D. Davidson	0	1	9
2 Miss P. A. Palmer	0	2	0	2760 Mrs. Daw	0	6	6	3 E. Docherty	0	1	0
3 Mrs. D. M. Cameron	0	10	0	1 Mrs. Bishop	1	0	0	4 J. Templeton	0	19	3½
4 Mrs. Cusden	0	5	0	2 Misses Lawrence	5	0	0	5 Mrs. Ashdown	0	10	0
5 Miss M. Melvin	0	5	0	3 Miss Browne	20	0	0	6 T. Buxton	10	10	0
6 Miss Hardy	0	5	0	4 Hon. Miss Elout	10	0	0	7 Mrs. Strathie	1	0	0
7 Miss H. M. Codrington	0	5	0	5 Dowgr. Lady Tankerville	10	0	0	8 Mrs. Marshall	1	0	0
8	0	15	0	6 Miss A. Lillie	0	5	0	9 Mrs. Wyllie	1	0	0
9 Mrs. E. A. Bazett	2	0	0	7 Rev. J. W. Merryweather	1	0	0	2840 Miss Wyllie	0	10	0
2690 Miss Wickham	0	1	0	8 Brechin P.C.	0	11	0	1 Miss Aked	2	0	0
1 Miss Dixon	0	2	0	9 Blairgowrie P.C.	1	16	0	2 Caversham Women's Adult School, per Mrs. Spencer	0	5	0
2 "From Scotland"	5	0	0	2770 Hon. C. E. Shore	1	0	0	3 Misses Myrtle	0	10	0
3 Paddock Rd. Baptist Church, New Bushey	10	0	0	1 Mrs. R. Osborne	0	5	0	4 F. J. Fearnley	1	0	0
4 Hull Y.W.C.A.	1	0	0	2 Miss M. Ellis	1	5	0	5 Mosely Y.W.C.A., per Mrs. Hudson	0	10	0
5 Maj.-Gen. J. B. Battersby	0	10	0	3 T. L. Chadwick	0	6	6	6 Mr. and Mrs. Briggs	0	2	6
6 Alex. Miller	5	0	0	4 Miss Kitching	5	0	0	7 W. Robertson	5	5	0
7 O. E. T.	0	2	6	5 Miss Bentley	3	3	0	8 "Two Ladies," per H. Wright	5	0	0
Metropolitan Tabernacle	12	10	0	6 Admiral Street Missionary Union	1	0	0	9 H., Liverpool	2	0	0
7 Mrs. S. Parkes	5	0	0	7 Miss J. Parsons	0	1	9	2850 Misses Cunningham	2	0	0
8 Miss W. Child	1	2	0	8 Anonymous	1	0	0	1 Collected, Savings Bank, Kensington	0	4	6
9 St. John's U.F. Church, Gourcock	1	18	4	9 Miss Gall	0	5	0	2 Miss Nicholl	0	10	0
2700 Mrs. Smith	1	0	0	2780 Miss Lambert	1	0	0	3 Mrs. King Lewis	3	0	0
1 Glenmavis Evan. Assoc.	2	0	0	1 Ebbw Vale Adult School	0	5	0	4 Mrs. Marsden	1	0	0
2 W. L. Jones	1	0	6	2 Mrs. Caine	2	2	0	5 Rev. W. H. Finney	0	10	0
3 Rev. G. Smith	50	0	0	3 Miss N. Webster	0	10	0	6 F. P. Grandin	1	0	0
4 Miss B. Martin	0	1	0	4 Mrs. Hill	0	10	0	7 C. M. Legg	5	0	0
5 Miss G. Smith	0	5	0	5 Miss B. Schmidhammer	1	0	0	8 R. Cory	10	0	0
6 H. C. Walker	1	1	0	6 C. Price	5	5	0	9 Sir T. Glen Coats	100	0	0
7 Mrs. Thomson	1	0	0	7 W. A. Fenton	0	1	7	2860 Faith Mission Foreign Fund, per J. G. Govan	2	9	2
8 Miss M. J. March	1	0	6	8 A. R. Stark	0	10	0	1 G. D. Carnegie	1	0	0
9 W. A. Albright	25	0	0	9 Miss M. M. Grosvenor	5	0	0	2 Mrs. Johnson	0	7	6
2710 Miss Brown (Box 575)	0	3	3½	2790 Mrs. Fisher	0	10	0	3 Mrs. and Mr. Baron Vick	1	10	0
1 Mrs. Redpath (Box 577)	0	6	0	1 Miss Marshall	0	10	0	4 Sir Th. Barlow, M.D.	2	2	0
2 Miss Donaldson (Box 576)	0	2	0	2 Per Miss Evry	0	12	0	5 Mr. & Mrs. Blaikie	0	12	6
3 Rev. J. F. T. Halliowes	2	0	0	3 H. R. Walker	2	2	0	6 Miss Hooper	0	10	0
4 Miss Suttley	0	2	6	4 Sister I. Adam	0	10	0	7 "Living Waters" Miss. Union, per Miss Boys	25	0	0
5 Miss G. Vail	0	5	0	5 Miss F. Wright	0	3	0	8 Anniesland C.E. Soc., per H. M. Bennie	0	15	6
6 Miss Pratt	0	3	0	6 L. B. Beckenham	1	0	0	9 Miss Dingemans	0	15	0
7 A. McIntosh	0	5	0	7 Miss B. Harrison	105	0	0	2870 Miss Vincent (per J. Odling)	0	5	0
8 Per R. B. M. U.	18	0	0	8 J. G. Alexander	1	0	0	1 Miss Gudgin and Mr. McCreath	1	10	0
9 H. Thomson	0	6	0	9 Mrs. Coward	10	10	0				
2720 Cricklewood Mtg.	1	12	3	2800 Rev. C. Knight	0	5	0				
1 J. Erskine	1	15	0	Westminster Palace Hotel Meeting	12	0	11				
2 Coatbridge W.O. P.M.A.	0	5	0	Westminster Chapel Meeting	15	11	8				
3 Coatbridge P.C.	0	7	9								
4 Mrs. Buckley	1	16	0								
5 Miss Cathcart	0	10	0								

Continued on page 172.

SOUTH AMERICA

Vol. I., No. 7.

THE CONTINENT OF OPPORTUNITY

November, 1912.

NOTES & NOTICES.

WE would tender our thanks to all those of our readers who have written expressing their appreciation of the Putumayo number of "South America" issued last month.

Thanks and Apologies.

It is gratifying to know that the efforts we are making to bring the needs of that dark continent before the Christian public are being appreciated. We have, however, an apology to offer to all our readers for the delay in the issue of that number. This was caused by our desire to make the issue as complete and informing as possible, and we had to wait for certain information for this purpose. We trust that our friends and helpers who were inconvenienced through the delay will bear with us. Our endeavour will be that in future the magazine will be available by the first of each month.



THERE is every evidence that the country is beginning to wake up to the truth that the statements as to the impossibility of Protestant Missionaries working in Peru are not in accordance with facts, and one sees little of that kind of thing in the public Press to-day. The publicity given to the fact that the Missionaries of the E.U.S.A. have been at work in Peru for over 18 years, and that the British and Foreign Bible Society and other Protestant and Evangelical agencies have been and are at work in that country has reassured the public mind; and many who felt inclined to support the Catholic proposals, and others who had actually done so, have now written

Clearing the Air.

expressing their satisfaction that the work is to be undertaken by our Society, and enclosing subscriptions to our funds.



THIS feeling was well expressed at a luncheon given by Sir Robert Laidlaw in the Westminster Palace Hotel,

Widespread Sympathy.

on October 10th, when men of all shades of political thought, and representing many sections of the Protestant church, met to give God-speed to the new Mission of the E.U.S.A. Sir Robert Laidlaw, Rev. Canon Masterman, Dr. F. B. Meyer, Rev. C. Silvester Horne, M.P., and Mr. Joseph King, M.P., took part in the proceedings. Later in the afternoon a meeting was held over which Mr. Martin J. Sutton presided, and Mr. Noel Buxton, M.P., and Rev. Prebendary Webb-Peploe spoke strong words of commendation of the proposals of the new Mission.



THE Marquis of Tullibardine presided over a large meeting in Westminster Chapel in the evening, and emphasized

An interesting Meeting.

the duty of the Christian Church to take up the burden of that great dark continent and go forward in the task of its liberation from the bonds of cruelty and darkness. Rev. Dr. J. Scott Lidgett, and Rev. Silvester Horne also took part in this meeting; and at all these gatherings the Rev. A. Stuart McNairn, Rev. J. L. Jarrett, and Dr. Elliott

" SOUTH AMERICA."

T. Glenny spoke as representing the E.U.S.A. and outlined the plans for the establishment of the Mission.



It was well pointed out by one of the speakers at these meetings that Livingstone's one hope of destroying the awful slave trade of Africa was by the establishment of mission stations as centres of light in that dark land. His judgment was right and his methods successful, and we must imitate his example in the dark heart of South America. Only the light of the Gospel of Christ can dispel such darkness and put an end to such cruelties.



WHILE hearts have been stirred to their depths and many have been constrained to give to the Putumayo Mission because of the terrible need, we would again remind our friends that our work still goes on in other parts of that great continent, and that the claims of the work are ever pressing and ever growing. Appeals are reaching us continually from all parts of the field for reinforcements and for help to enter the almost innumerable open doors that invite us on every hand.



BRAZIL, with its whitened fields, lies heavily upon our hearts. There is an eagerness to hear the Gospel, and a readiness of response to the message of salvation in that great republic which is probably unequalled in any other part of the continent; and at the present moment we are in danger of having to close some of our stations for lack of workers. The urgency of the need is so great that the Directors have decided to appoint one or two new workers to our staff in Brazil. These will be seasoned men with knowledge of the language and the country, so that their services will be available immediately for the continuance of the work. Further particulars of these new workers will be given later.

ARGENTINA with its tremendous commercial development and lack of all moral restraints, presents peculiar difficulties, and our workers there need to have their hands strengthened, not only by reinforcements to meet the growing needs and claims of the work, but by very special prayer for wisdom in the perplexing problems that the growing life of that young nation is ever creating.



AND Peru with its diverse peoples, whose only bond is their common need of the Gospel of our Lord Jesus Christ—what shall we say of Peru? How great the need! How wonderful the possibilities! And how feeble our response! The possibilities of our Gospel press in Lima, with the opportunity afforded by the free postal system of reaching with pure Gospel literature the remote outlying regions of that republic, constitute a call to which we must respond. The evangelization of Peru must be effected ultimately by her own sons, and to that end we must direct our energies to the training of native pastors and evangelists, many of whom speak the Quechua of the Indians and the Campa and other dialects of the savage tribes, in addition to their own Spanish tongue. But such work means sacrifice, gifts and prayer. Who will help us?



WE would again call the attention of our friends to the Calendar which we purpose issuing, and ask their co-operation in giving this as wide a circulation as possible. Our desire is by this means to get united and definite prayer for our workers in the field. Each day will have a text and a definite request for prayer for one of our Missionaries; so that morning by morning the united prayers of a large circle of friends will be ascending on behalf of all our workers in turn. Such a calendar will be costly of production, but we shall sell it at the bare cost price, as in this connection it is prayer we want, not money. We hope it will be possible to issue it at sixpence. Will friends help us by ordering one or more of these NOW, and getting their friends to do the same?

Argentine Problems.

The Call of Peru.

The Open Doors.

Reinforcements for Brazil.

Our Prayer Calendar.

Among a Forgotten People.

By Frederick C. Glass.

THREE hundred miles from the nearest white man's habitation, the nose of my "dug out" canoe grazed the edge of a clean, broad sand bank, of the beautiful Araguaya river.

At about latitude 12° S., facing the great fluvial island of Bananal, the small Carajá Indian village of Capitão João, pursues the fairly even tenor of its way, far from the disturbing haunts of the white man, and with very much the same conception of life and its duties and pleasures as that held by its predecessors of four centuries ago, ere the paleface drove them from the now far away shores of Brazil, where they had hitherto reigned supreme.

The redskins who then inhabited this coast, were only driven back after many a bloody contest with their invaders, and time and again the battle turned in their favour, and the trained Portuguese soldiery gave way before them. But it was only to renew the struggle under more favourable circumstances, and it is certain that the Indians owe their final subjection as much to the astute and subtle diplomacy of the Jesuit monks as to the arms of the invaders themselves.

This Indian village, with its rather neat and regular row of ten huts or cabins

of green withes and palm leaves, seemed half deserted, and only a small group of women and children and half a dozen stalwart, highly-coloured warriors greeted our arrival.

At first my own presence seemed quite overlooked in the excitement and joy on their recognizing in my pilot their long-lost relative Odidi. More than a year had passed

since he had left his native village on a journey to see the white man's world—a journey which had finally landed him in our home in Goyaz city, on the headwaters of one of the Araguaya tributaries, where exists an outpost station of the E. U. S. A. Here he was back again, with a great deal of superfluous clothing, a straw hat, a very extraordinary collar and tie, and an old alpaca jacket, which he had specially brought with him from Goyaz, as trophies of civilization with which to dazzle the eyes of his numerous and worthy relatives.

His completely unclad brethren

gathered around in very critical array, and Odidi seemed vastly ashamed of his shirt, and hung his head. His little cousins, however, thoroughly enjoyed themselves, literally dancing round him with glee, frequently stopping to examine, in a very embarrassing way, every detail, every button, of his modest outfit. When, however, his hat was removed, and it was seen that his long black



Capitão João.

"SOUTH AMERICA."

hair was cropped, a kind of shudder went round the long-haired group, and shortly afterwards I saw them trying to trim up what remained more to their liking.

I soon discovered that the majority of the inhabitants, including the Chief (Capitao João) were away on one of their usual fishing and hunting expeditions. For this their sole and sufficient equipment is the bow and arrow, which is as convenient for shooting a fish as for spearing a chameleon or landing a wild duck, for their skill with the weapon is amazing.

After a while my presence was noticed, and for some time I was eyed in much the same way as the small boy first gazes at a grizzly bear; and the Carajá children, with queer little cries, ran for protection behind their mothers, who looked rather scared themselves. And yet I was not half so civilized-looking as Odidi, with my bare arms and legs, and crumpled panama, in which the parrots had bitten two big holes. I was nearly as red as an Indian with sunburn, and looked as near like a savage as I knew how, but even the great scarlet macaws perched on the cabin tops detected an impostor, and started screeching as only macaws can, drowning all other sounds in their scathing denunciations of the redskins' hereditary foe.

As if this were insufficient, an elderly lady of the village, who evidently did not waste much time consulting fashion plates, completed my discomfort by raising a high pitched howl over Odidi, which could be heard half a mile away.

All this was very embarrassing for me, especially as the old dame in her lamentations—or whatever they were—cast many a glance and not very reassuring gesticulation in my direction, so much so that I quietly walked off to some of the cabins referred to, and endeavoured to ingratiate myself with their occupants. I invoked the help of a few Carajá words I had acquired, and brought out some fish hooks, coloured handkerchiefs, beads, mirrors, and dolls, all of which were received with gravity and some suspicion, except the white man's doll, which immediately provoked such hilarious excitement among young and old alike that even my presence was forgotten.

Before nightfall I had managed to overcome the reserve and timidity of the whole village, and succeeded in drawing their smiles, while the children began to renew

their natural happy manner. Soon after sunset I heard, far away over the dim expanse of water above the village, some faint but oft-repeated cooing cries, which were answered by a loud chorus from the village. It was a fleet of canoes returning home with the day's catch, and everybody seemed to brighten up in the anticipation of a good meal. Each canoe, constructed of a single log of wood, hollowed out by fire, was laden almost to the water's edge with about a hundred big fish, as well as a few turtles, a few score eggs of the same, a couple of chameleon, and a big bunch of short green sticks.

The new comers gave another aspect of life to the village. The canoes were rapidly unloaded, and the fish and other edible contents, just as they were, scales, intestines, sand and all, were soon piled up on extemporized tables of green sticks, erected between each cabin and its neighbour. A fire produced by the friction of two sticks, was applied beneath these heaps, and soon the smoky frizzling mass—some half-cooked, the rest burnt, and all unsalted—was ready for the redskins' stomachs.

Three or four of these fires were burning at once, and intensified by the fat of the roasting fish, their bright rays in the dense darkness that now covered the scene, gave the village an intensely weird and unearthly appearance. Meanwhile the naked redskins stretched themselves out full length round the fires, the soft, clean sand being still warm with the sun's heat, and in quiet, musical voices, they recounted little incidents and adventures of the day, interrupted repeatedly by hearty bursts of laughter, or short exclamations in a shrill falsetto, while every few words of each speaker drew a chorus of sympathetic "umm, umm's." I took my place in one of the largest of these circles, turning my bare feet to the fire in the orthodox fashion, and with a big, highly-painted, and strange-smelling savage on each side of me, whose only dress consisted of wrist bands (to take the jar of the bow string), and a small tassel tied below each knee, in the case of unmarried men.

One of these latter was a cousin of my pilot Odidi, and had hugged me with great warmth and evident signs of good will, at our first encounter. I might have been a twin brother. After a while the conversation evidently turned on the white man present, as a score of keen dark eyes were turned in my direction, while in the same quiet tone and

AMONG A FORGOTTEN PEOPLE.

manner, they discussed my person and belongings, tried to make sure that my moustache was not stuck on, and said many things, complimentary or otherwise, which it was impossible to more than guess at.

As I lay there looking back into their strangely attractive faces, with their interesting figures, lit up to fine effect against the dark background by the flickering light of the waning fires, and with the agreeable cadences of their strange language in my ears, I felt my heart go out to these long-forgotten people, and a sense of the utter loneliness, hopelessness and brutality of their lives came over me. They could never even conceive of the realities of the love of God, of Eternal Life, and of the grace of the LORD JESUS. There they sat gazing strangely and wonderingly at me, these beautiful, noble-looking sons of Adam, and I utterly helpless and unable to say what I was yearning to say of the good news of Salvation, for as yet I had found no words in their dialect for Grace, Pardon, or Saviour, and could only vaguely repeat "Ahado-edanaré, Ahado-edanaré" (God is good, God is good). But alas, "Ahado" also means "moon"! It is true I had not gone there to preach, but to explore and report, with the view of some future attempt to reach them for CHRIST, but it was none the less grievous to think that I possessed the secret of Eternal Life, and the remedy for all their sorrows and aspirations, locked up in my own breast, and was as incapable of expression as a Romish image could be.

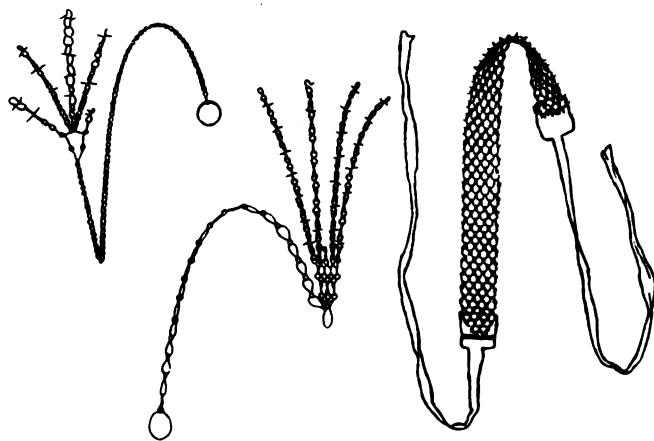
I feel certain that when the light does

shine in this darkness, it will be found that God has much people among these Indian tribes, much precious fruit for His praise and glory. How much longer must they wait? Where are the long-expected Volunteers?

The fish supper ended, and the turtles disposed of, an Indian next to me began to address me in a very soft but impressive way, and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight, and might have been expounding some profound philosophical views, or discussing the latest theory of the universe. I endeavoured to appear interested, and was pretty free with my "umm's" at every pause. This went on for some time, and I began to feel uncomfortable, and when at last he made a long pause and looked at me fixedly in an enquiring way, I felt things were critical. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. "Umm," said Odidi, after a few words with his cousin, "he wants to know if you would oblige him with a brick of raw sugar!" This is about the highest conception of happiness that a Carajá possesses.

All very picturesque and interesting, but all very cruel and sad; living like animals, and dying like the beasts that perish. How much longer must they perish in ignorance? The way is open, the day of opportunity has come, and the answer may rest with you.

Disciplinas.



THIS illustration shows "Disciplinas" purchased at Lima, and with these the faithful flagellate themselves. The wide one is a garter of brass hooks causing a festering wound. The other two consist of five spiked chains (although in each case one is broken) because the wounds of Jesus were five. They pass their finger through the ring at the end, and throwing the chain over the shoulder pull up the flesh of the back. And this is not the "Dark Ages," but the 20th century.

Colportage.

By Fredk. C. Glass.

THIS department of our Brazil work has been abundantly blessed in every field towards which the efforts of our Colporteurs have been directed. The city work has been quite up to the average, though our best man was laid aside half the month owing to a badly sprained ankle.

The long journey on horseback, initiated last May by two other Colporteurs, across the huge State of Minas, has so far more than justified all our expectations. Mr. Benfell, who has charge of the expedition, reports most remarkable sales in every town and village visited. For instance, in the small village of Barro Preto they sold 11 Bibles, 33 Testaments and 46 Gospels in two days, while in the neighbouring town of Carmo they succeeded in selling 12 Bibles, 49 Testaments, and 85 Portions. Another day's journey with the troop brought them to another small village called Venlenia, where the same blessing of God so rested upon their labours that no less than 12 Bibles, 47 Testaments and 37 Portions were sold among its inhabitants.

In the latter place they met a young man, an ex-student of a S. Paulo College, and a real Christian, and by his aid a small meeting of some 20 persons was arranged on the Sunday evening, probably the first ever held in the village. The young man's uncle is the village priest, an old, very infirm man. One of our brethren meeting him in the village shop proffered him a Bible. "Yes, very good," he remarked after briefly examining the book, "I have the same book in Latin, two large volumes, but exactly the same, *but* we priests prohibit this in Portuguese." Mr. Benfell adds, "He did not give the reason *why* they prohibited," but of course we all know what few friends at home seem to be aware of, that by a sacred canon of the Church promulgated at the celebrated Council of Trent, the priests are prohibited, under heavy penalty, from reading the Bible in the vernacular, unless they have the

written permission of the Bishop of their diocese, which experience proves is an almost impossible thing to obtain, the very requesting of which would open the poor priest to grave suspicion and prejudice from the ecclesiastical authorities. They *are* allowed to possess—if they can afford it—an approved copy in Latin, as only one in a thousand priests has a really practical knowledge of that language, beyond what is essential to mumble off the Romish Mass.

This decree of Trent is as equally binding in England and the United States as it is in Brazil, and if the priests dare not read the Scripture, it is easy to see the cause of their dislike of the Colporteur, who puts in the hands of their people what the priests dare not possess themselves.

Another of our Brazilian Colporteurs, accompanied by a young Englishman named Clark, is now thoroughly canvassing the big city of Sorocaba, in the interior of Sao Paulo. It is Mr. Clark's first experience, and he probably speaks less Portuguese than I do Carajá, and puzzled the natives not a little; still, for his first week's work he reports 9 Bibles, 37 Testaments, and 52 Portions sold, his companions selling about half as much again in the same time. They are visiting every house, and they scatter free tracts through the city.

The local priest in this case was less tolerant, and they have had several disagreeable encounters with him, in which they are denounced in round tones and their books condemned as false. But the wrath of the priest only helped to increase their sales, and on the occasion of one wrathful encounter they publicly thanked him for the excellent propaganda he was carrying on on their behalf, and there and then sold another New Testament right under his Reverence's nose. Our returns are not all yet to hand, but we shall not be far short of selling 1,000 Bibles and Tracts and 700 Portions this last month.

Have you ever done anything to help to send the Gospel to those who have never heard it in South America?

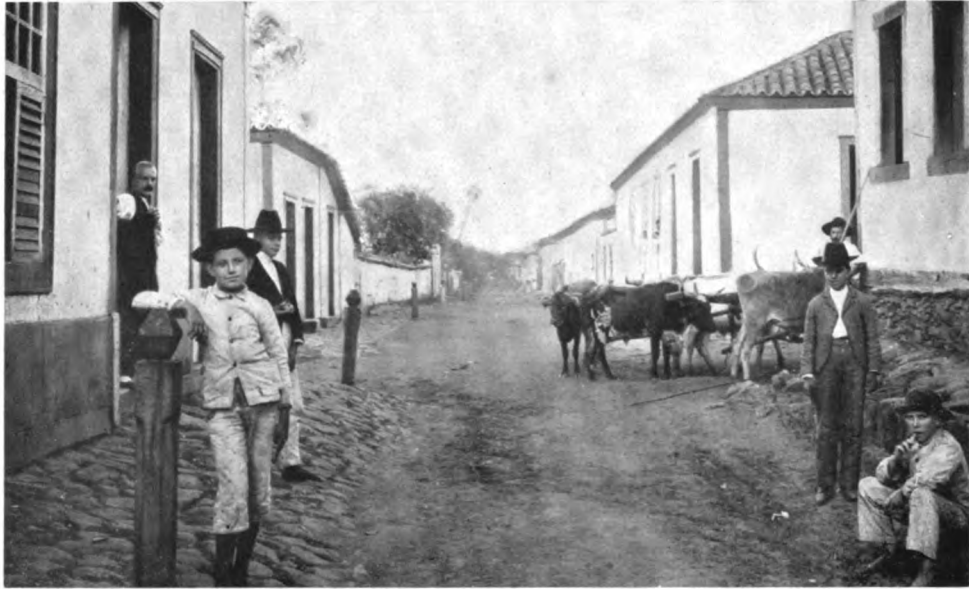
TYPES OF SOUTH AMERICAN INDIANS.



THE MAGNA CHARTA OF MISSIONS.

“And other sheep I have, which are not of this fold : *them also I must bring*, and they shall hear My voice ; and there shall be one fold and one Shepherd.”

The Native Arm of the Service.



Catalão.—A Typical Brazilian Village.

THE hope of Brazil from a human standpoint lies, as in all other Mission Fields, in the ministry of the native converts themselves; and this Republic, as compared with other parts of South America, has obtained a long start, having already over a hundred native pastors at work in connection with the different Missionary churches spread over its vast area. The work these men are doing is full of promise, and already of almost greater importance than that of the foreign Missionary, so that it is a matter of intense moment that they should not be forgotten of the Lord's intercessors at home. If the foreign worker needs prayer, so do these men whom God has given to the native church; they have never had the advantages which most foreign workers have enjoyed, of attending Conventions for the Deepening of Spiritual Life, the society of men and women of deeply spiritual character, the contact with workers of varied Christian experience, the atmosphere

or prayer and faith, and love which prevails in the inner Christian circles at home. The native worker as a rule comes straight out of the darkness, with no heritage of Christian home life and training, and goes into the Vineyard after a short preparation, generally in the rough school of experience. That the ministry and work of these men may be better understood, and prayer for them be stimulated, we give below an extract from the record of an ordinary month's work on the part of our Brazilian brother, Sr. Arthur Tavares, our native pastor at Pouso Alto, in Goyaz. The following is his graphic picture:—

"The 7th being the first Sunday in the month, I celebrated the Lord's Supper at morning worship. At night, after the preaching of the Gospel, there were two conversions, Sr. Calixto de Oliveira and his wife. As regards the latter, I had visited her house a short time previously, and after exhorting her, I prayed with her and went away. The same day one of our sisters, Da. Jovina, was

THE NATIVE ARM OF THE SERVICE.

with her and also exhorted her somewhat, when she said, 'Da. Jovina, Sr. Arthur was here to-day, and explained things to me, and when he was praying I trembled so much I was almost obliged to get up and sit down; I must give myself to Jesus, I must get peace with God.'

"On the 8th I set out for Corumbahyba, passing the night at Retiro Alegre (Happy Retreat), where we have three brethren not yet baptized. They had just been visited by the priest, as their father had died a few days before, who, though he knew the Gospel, had never shown any sign of conversion. I held two meetings with them, and left sisters Anna and Luzia and Bro. Herculano firm in the faith. May the Lord bless and keep them.

"On the 9th I reached the house of Bro. Carneiro, in Andorinhas, where I remained till the following day, he coming with me to Corumbahyba. We reached Caldas Novas on the 10th, having just time to unsaddle there before torrents of rain came down. On the 11th we invited the people to attend the preaching of the Gospel in the Town Hall at 10 a.m., but although the rain had passed, very few came.

"The same day we reached Mazagão, a place probably destined to become another Gamelleira (the jewel of our interior work). The brethren there were already awaiting

us, and we found them joyful in the Lord. It must be a great joy to Him when they are so, for it is to me. We had two preachings, with incessant prayer and singing of hymns. Many were deeply impressed.

"On the 12th we arrived in Corumbahyba late in the day. Bro. Carneiro, who greatly comforted my spirit, had come with me in order to make ten benches for the preaching hall here, but we were not so fortunate as I had hoped. Three months before I had ordered fifteen planks to be ready, but the saw mill had broken down and was stopped, so I had to give the order to a local carpenter to get the benches ready as soon as possible. They will cost us 70 milreis. We have our preaching in Corumbahyba in a house which I rent, but which would be sold for 600 milreis (£45), and it would be a good thing if the Evangelical Union could buy it for the work here.

"We held four meetings, and Da. Altina Naves was converted. She belongs to a numerous family, and when we began the work, she used to persecute us very much. Even to-day her relatives persecute Christ and His Church. When she came with Bro. Carneiro, another sister, and myself, into a side room after the meeting, she said, 'I want to make my profession of faith now, but it would be better that my people should not know it, at least not until my mother



Type of Brazilian Homestead.

"SOUTH AMERICA."

arrives from Bagagem.' I replied that I could not receive her in such a way, because the Lord would not receive her so. Then she saw that she could not hide the light under the bushel, but must put the candle in the candlestick to give light; so at the night meeting I announced her conversion, and that she had accepted the Holy Gospel. There are others there well aroused now. It is said that the Catholics and unbelievers have written to the Bishop asking for a priest as 'the Protestants were getting possession of the place,' but the reply was that they must provide a dwelling for him, and lands sufficient to give him an income.

"On the 20th I awoke rather ill, but even so began the return journey. In Mazagão we had a most blessed and spiritual meeting for worship and prayer, a true preparation for the following day, when we had two meetings. Sr. José Máximo took the first step of giving himself to the Lord, as also did a young woman called Maria Estevam. I was greatly touched by the firm attitude and great faith of this sister. Her husband is a bad, evil man, who set himself diabolically against her accepting Christ. Rufino is his name. All the time we were dealing with her, and while she was praying, he was pacing heavily back and forth in the next room. Later, from my bedroom, I heard her firm and confident voice saying, 'It is God who is Lord of my conscience, even if

I should die to-morrow.' I remained in Mazagão until the 24th, and before leaving called Rufino, and exhorted him to lay his sins upon Jesus, and not to interfere with the spiritual life of his wife, seeing that the things of eternity he could not alter. He listened with respect.

"We made straight for Caldas Novas, as I was still ill, and had already been away from my church for a long time. Here a man called Paracanjuba, nearly 100 years of age, took the first step.

"On the 25th I stopped in Andorinhas, and reached home on the 26th. Unfortunately all the flock were not in the Lord's peace, a devouring wolf had appeared in sheep's clothing, and had been trying to tempt a sister who is a member of the Church. She and her mother, who is also a *crente*, had hidden it. I called them one by one to talk with them, but this man, José, refused to appear, and could not be found. Recognising then, from his impure life, that he is not a believer, I resolved to exclude him from the church, and remove his name from the roll. In the meeting yesterday I exhorted all the brethren to greater vigilance in prayer to the Lord Jesus, in order that the astute enemy of our souls may not find a place in which to hatch his temptations. The sisters involved humbled themselves before the Lord, so that no further discipline was needed."



South American Indians.

There are about 2,000,000 of them in the mountains of Peru, nominally Roman Catholics, actually pagans, ignorant of the very rudiments of Christian faith. Victims of alcohol, in which vice they are encouraged by the ever-recurring "Church feasts," which are occasions for excessive drinking and debauchery.

There has been practically no Missionary work of any kind among these people since they were forced to become Christian by the power of the sword and the terrors of the Inquisition. But now the E.U.S.A. has a large Missionary farm in the heart of the Indian country where work has been begun for their uplifting, and where by Schools and other means they will be brought to a knowledge of our Lord and Saviour Jesus Christ.

Our E.U.S.A. Prayer Circles

THERE is a matter in connection with the work in the Argentine which is proving quite a problem to our Missionaries there and about which we invite your prayers. This difficulty arises with regard to the education of the children of the Missionaries. The moral tone of the public schools in the Argentine is such that the Missionaries could not think of sending their children to them, nor are any of the Missionaries free to open a school and undertake this educational work themselves. The younger children can, of course, be taught at home, but it is almost impossible to carry this beyond the kindergarten stage. In our own land where there are numerous good public schools we can scarcely understand this difficulty nor measure its importance, but in a country like South America, where the influences for evil are so abundant, the question is a very important one. Please ask that God will direct to a right solution of the problem.

In this issue there appears an article relating to the work carried on by the native Christians who have given themselves to the ministry of the Gospel in Brazil, and we would like to commend these men to your prayerful interest. That the native workers are a power for good amongst their own people has been abundantly proved, but we can well understand that those occupying

lonely positions away in the interior are at times inclined to allow their spiritual life to drop to a low level, especially if we also take into account the Brazilian character, which is not so stable as our own. We can praise God that He has given us such true and steadfast native Christians for this service, and we ought constantly to bear them up in prayer that they may be caused to prosper in spirit, soul and body, and be made a greater power for God amongst their own people than ever before. In this way, there is no doubt that we can be of service on their behalf as they seek to make known the Gospel amongst their own people.

Our issue for last month was specially devoted to the proposed new work to be undertaken in the Amazon region of Peru, and this matter is very prominent in our thoughts during these days. Plans have to be made for the launching of this new work and your prayers for guidance in this matter would be appreciated; also that men chosen and fitted by God for such service may be ready to undertake the task of seeking to reach them with the Gospel. Then you might also remember these poor ill-treated people in the Putumayo District, and pray that their inhuman persecutors may be prevented from doing them further injury, and that soon the reign of peace and righteousness may begin in that region.

Prayer is a Force or a Farce—which is yours?

“Christianity has always triumphed over the greatest odds. At the beginning, with the world against it, it won its way. It entered pagan Europe and conquered. To-day it is conquering in many parts of the world. Great as are the difficulties in South America, the Gospel has overcome as great and even greater difficulties, and it can and will triumph in South America as well.”—“South America: Its Missionary Problems.”

FIFTH ANNUAL SOCIAL of the SOUTH AMERICAN PRAYER CIRCLE (and friends), will be held in GARSCHKE HALL, 243, Garscube Road, Glasgow, on FRIDAY, 29th November, 1912, 7.30 p.m. Mr. W. BAILLIE will preside.

Speakers:—Rev. W. H. Rankine, Titwood Parish Church; Rev. J. Sommerville Smith, Raeberry Street Church; Rev. John Ritchie, of Lima, Peru.

Tickets can be had from the Local Secretaries, or from Robert Menzies, 129, Barloch Street, Possilpark, Glasgow.

The Predominant Vice in Argentina.

By Robert F. Elder.

A RECENT discussion before the Senate, in which the Provincial authorities of Buenos Aires were taxed with having failed to check, and with actually participating in, the evil of gambling, has brought more clearly to light what is the predominant vice of Argentina. Gambling dens exist and are winked at in almost every town and village in the country. The Government, through its minister Dr. French admitted this, and their impotence to deal with such an illegal state of things. As showing how difficult it is for his Government to combat the gambling dens, he told the following story:—"In the days when the late Dr. Bernardo de Irigoyen was Governor of Buenos Aires, he sought to close a fashionable gambling den in Mar del Plata. The place was successfully raided, and then the victorious police had to march out crestfallen before the indignant glances of the fashionable ladies there assembled. It was impossible, the Minister declared, to march the distinguished ladies as prisoners through the streets. And so," adds the *Buenos Aires Herald*, "the den was left, pointing a gilded finger of defiance at the law and the vaunted democracy of the Province."

In a leading article on the subject the same paper says:—"There is a very serious side to this startling development in Provincial administration. When the Govern-

ment excuses itself for openly and obviously failing in its duty, it also stultifies itself and loses all moral authority. Gambling is illegal. The police exist to suppress illegal concerns, bring evil-doers to justice, and vindicate the law. By declaring its inability, or dislike, to do either of these things, the police of La Plata have encouraged what they are, presumably, paid to discourage. The only palliation possible is this pitiable



Note the size of wheels used on ordinary carts in Argentina.

plea, 'The people are addicted to gambling, and such a trait cannot be eradicated in one generation.' Against that plausible excuse we place the notorious fact that gambling is being encouraged by the participation of the police in proscribed games of chance. Senator Gambier, from his place in the Chamber declared, in reply to Dr. French's apology for the police, that he held in his hand absolutely convincing evidence of corruption in the force. He gave times, places, and even the bribes paid to officials for discreetly disregarding what took place under their noses. If this does not prove the

force demoralised it is because the word has lost its meaning in the Province of Buenos Aires. But Buenos Aires is not entirely to blame for this lamentable state of things. The Federal Government is not in a position to throw stones whilst it not only sanctions the National lottery, but winks at the innumerable abuses practised by its confederates the lottery-ticket agents."

Whether it be "distinguished" ladies and

THE PREDOMINANT VICE IN ARGENTINA.

"notable" men at *ruleta* in Mar del Plata, or San Fernando, etc., "gauchos" at *taba* in the camp pubs, workmen at cards in the taverns, travellers at dice in the trains, "sports" on the race course at Palermo, or in the main street at the township races, newspaper boys at "pitch and toss" on the pavements, churches and charitable institutions with their raffles, or the nation with its lottery, it is the same dominating passion for gambling that is appealed to, and there

is no public conscience to oppose and restrain it. Without this, the state of things the *Buenos Aires Herald* so much laments, is apt to continue. Laws only condemn evil-doers, they do not change them. Jesus Christ in saving them creates a keen conscience, and that cleans Society. The only real antidote to the gambling spirit and police corruption is the Gospel of Jesus Christ. Argentina needs this antidote above everything else.

The Conventillo.

THE conventillo is a form of slum peculiar to Argentina, but reproducing the worst features of modern city life, as known in the Old World or the New. Consisting of a square or courtyard, surrounded by buildings one or two stories high, a conventillo sometimes contains as many as a hundred families, each one crowded into a single room, opening on to the common square, which thus becomes a general *rendezvous*. Here, the women wash, and



Mr. E. C. Austin writes from Cuzco, Peru:—Commencing with the month of August I have adopted the envelope system for church collections. Up to date the result is very encouraging, and there is every prospect that the giving in future, though not, perhaps, very large, will be systematic, and will be regarded, as it should be, as an act of worship equal with prayer and praise.



Entrance to a Small Conventillo,
at Buenos Aires.

cook, and sew, and gossip and drink *male* with their friends, or engage in wordy wars with less congenial foes. Here also, the children quarrel at their games, and yell, and the men congregate to discuss affairs, play cards, or drink and fight. Who shall sum up the miseries of those condemned by poverty to live in the midst of such surroundings? Disease spreads rapidly in that fever-haunted air until each conventillo becomes a source of dangerous infection.



If you are studying South America prayerfully and carefully, as we trust you are, may we commend the splendid headlines of the Lectures in LATIN AMERICA by Hubert W. Brown, M.A.:—

1. The Pagans.
2. The Papists.
3. The Patriots.
4. The Protestants.
5. The Present Problem.

We have still a number of copies of the reproduction of our Keswick Party, which appeared in our September issue, printed in Rembrandt brown ink, on a plate-sunk art card. The price for these will be 3d. per copy and 1½d. for postage. We have others printed on art paper which we can supply for 1½d. per copy, post free. Please send orders to the office.



The Main Street, Conceição do Rio Verde.

Our Mission Hall is toward the lower end of this street.

A Visit to Conceição do Rio Verde.

By Miss M. A. Bell.

HAVING a two weeks' vacation from the Eschola Americana, I decided to accept Mrs. Benfell's kind invitation to spend it with her in Conceição do Rio Verde, one of the E.U.S.A. Mission Stations. I left São Paulo by the evening express and went as far as Jacarehy where Miss Andrew has her Mission Station. It was good to be in the little hall there once again and hear from Miss Andrew of the progress of the work. Next morning I took train and continued my journey to Conceição.

The scenery all along these lines is beautiful; but after changing trains about midway and getting on the "Rede Sul Mineiro" line, the view is one of surpassing beauty. All around as far as the eye can see are mountains covered with forest. One looks down from the train into great valleys clothed in beautiful greens of varying shade;

while streams wind here and there, or down a ravine in the mountain side leaps a waterfall. It is, indeed, a picture of nature in all her grandeur, and one which will live long in my memory. About six o'clock in the evening, as we came in sight of Conceição, the sun was setting behind the mountains and casting over all its ruddy glow. Down the valley the river, from which the place has its name, winds in and out between its pretty wooded banks, and in a large bend on the sloping ground rises the village itself, with its quaint, many-windowed, white houses, rising terrace after terrace to the top of the hill. All looks so peaceful and quiet, each house nestling among pine trees, bananas, oranges, and palms.

From the station it is only a few minutes' walk to the Mission and I was soon there. I found Mrs. Benfell busy sweeping the church and getting all in readiness for the

A VISIT TO CONCEIÇÃO DO RIO VERDE.

next day's services. It is a dear little church, able to hold some fifty or sixty people, and built out at the back are four rooms for the Missionaries. The two weeks simply flew away with one thing and another connected with the work. We visited some of the believers nearly every day. It takes the whole of an afternoon to manage one, because once they get you there they won't let you go. Can you imagine going to one of these houses with me? We go to the door and clap our hands, out comes a troop of children to see who is there. They run back to mother and say it is Dona Florencia and Dona Margarida (Mrs. Benfell and I). Mother comes and invites us in, finding boxes somewhere for us to be seated. The floors and walls are bare and the latter black with smoke. Here and there some newspaper pictures and some texts pinned up. It is not long before they ask you to sing a hymn, and once this begins they keep you all the afternoon singing, until you declare you can't sing another word. In the meanwhile the fire has been replenished and you find the tears running down your face by reason of the smoke, for which there is no chimney provided. They then bring along cups of black, very strong coffee, which you do your best to drink.

Then we have reading and prayer and conversation on higher things. It is a joy to visit these poor, simple-hearted folks, and find among them sisters and brothers in Jesus. There is nothing they enjoy better than to have you go and sing and pray with them; would we could always say as much of our own people in the homelands.

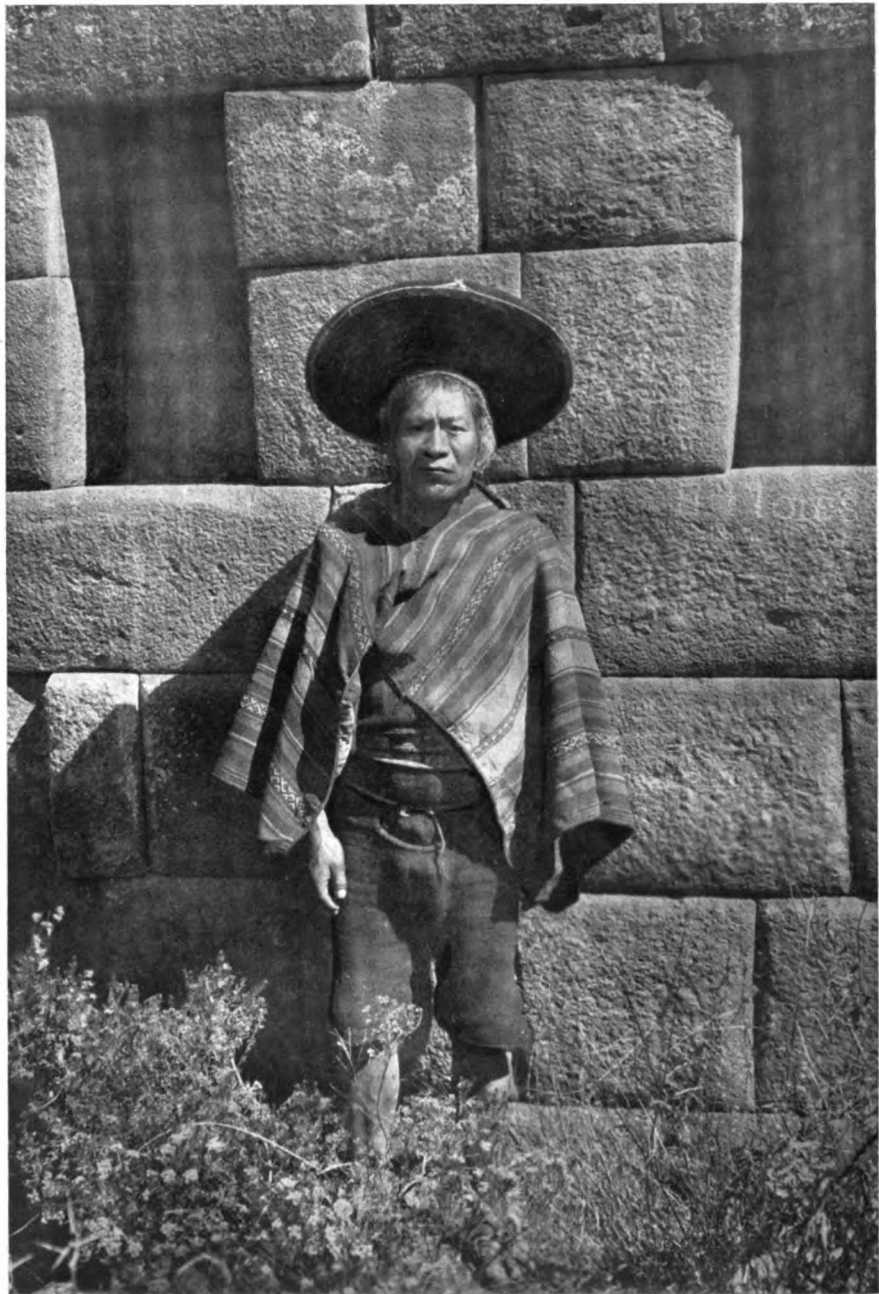
Then the Sunday services are very simple and nice. Quite a number of children come, so Mrs. Benfell talks to them, tells a story, or sings a children's hymn. All the grown-ups smile in such a pleased way to have their children thus brought into the services. At present there is no separate Sunday School, Mrs. Benfell having to combine the services as the children cannot come out alone, and many have a good distance to come. However, she keeps them in touch by the little talks and hymns, and also by giving a card to each every Sunday with a text which they learn and repeat the following week. I forgot to say earlier, that in this town and the surrounding district there are some eight to ten thousand people. Our church numbers some twenty-five to thirty adults with about the same number of children; so you see the work to be done. Mrs. Benfell is holding the fort there while her husband travels far and wide in other towns scattering the Word for the Lord of the harvest under the American Bible Society. We trust that soon some additional workers may be sent here to help gather in many, many, of these people to the fold of the Good Shepherd. Until then the brave work goes on, and a woman must be brave, indeed, to work thus all alone, don't you think so? It was a great joy to be with such a true servant of Christ and to meet a fellow country-woman, we both being New Zealanders. I returned to São Paulo feeling sorry to leave her in her loneliness; yet knowing that she is not alone, praise to Him who is with us always.

An Encouraging Incident from Cuzco.

AN event of considerable interest and significance has just taken place in Cuzco. The native boy "Jacinto," who for many years has been the loyal servant of the Missionaries and has charge of the large garden, was married in May. Being a converted youth he refused to be married by a Roman Catholic priest and thus deny his profession of conversion. Theoretically he could have been married civilly, but this process has been beset with so many legal and other difficulties that it seemed out of the question for a poor native. Thanks to Mr. Austin and others

these difficulties have been comparatively easily overcome. "Jacinto" was married civilly at the Registry Office and a religious service followed at the Mission Room. To those who appreciate the problems associated with marriage in the foreign field this intelligence will be most welcome. The door is now open and the way made clear for many who have felt that practically the only alternative to being married in the Roman Church was to dispense with the marriage service and simply to be loyal to one woman—a wholly unsatisfactory state of things.

INDIAN PEON IN THE RUINS OF PISAC.



These wonderful ruins, evidences of the lost glory of the Incas, are scattered over the country, and particularly in the region of Cuzco. The Indians, descendants of these wonderful old builders, have lost almost everything of their former glory and are to-day a broken-spirited, downtrodden race, the victims of brutal oppression on the part of church and state. The latter has now passed laws for their protection and better treatment, but these laws are "more honoured in the breach than the observance." Withal, they are a bright, happy, industrious people.

A Christian Trophy.

By E. J. D. Hercus, M.A.

WE feel sure that the Address of Welcome presented to the Chairman of our Board of Directors on his recent visit to Tres Arroyos will be read with interest by the larger constituency to which it is expressly addressed. It reads as follows :—

**"To the Directors and Supporters of the
Evangelical Union of South America :
from the
Church at Tres Arroyos.**

"We, the undersigned Members and Adherents of the Evangelical Church of Tres Arroyos, Province of Buenos Aires, Argentine Republic, desire to demonstrate, by means of this address, our gratitude to you for the spiritual benefits received during the years that your representatives have worked with so much earnestness in our midst, benefits for which we are unable to thank you adequately, because the majority of us have received the salvation of our souls during their ministry.

"Some of us already see how important is the work for our children, which has already borne fruit in some who were yet children when the work was begun in this place, and who to-day are believers in Christ. We believe that it is of paramount importance for the young, because on them depends the progress of this Nation.

"The work of Christ here is extending like leaven, and its influence is making itself felt not only in Tres Arroyos, but in other towns and in the country round about, where the Gospel has already been preached.

"If we look further afield over this great Continent we must say that 'the harvest is indeed great, but the labourers few,' and with pleasure we shall see other work established in other towns and villages that are yet without witnesses to evangelical truth.

"You, who are yonder in the other Continent, will have cause to rejoice that your exertions and sacrifices are crowned with great blessings. Now that we have the honour of grasping the hand of your delegate, Mr. Charles Hay Walker, who honours us with a visit, we employ this opportunity to express to you these words of sincere thanks."

[Here follow 91 signatures]

The value of any such expression as this lies, of course, in the signatures, which to the present writer are eloquent and touching, recalling, as they do, familiar faces and memorable scenes.

Take, for example, the name of that

Spaniard who heads the list. When the Church in Tres Arroyos was founded he was a miserable man, living in dire poverty and enslaved by strong drink. To-day he and two sons and his daughter whose names are also inscribed—have felt the transforming, elevating power of the Gospel, and many others have heard it from his lips.

The second name is that of a lad who attended Mr. Elder's first meetings in Tres Arroyos, and attracted the preacher's notice by his lack of decorum. He was then in danger of becoming a hooligan. To-day he is superintendent of the Sunday School, and an eloquent preacher of the Truth. His wife also is an earnest Christian worker ; their home is a model of Christian piety.

Glancing down the list, one's eye meets another signature ; the writer is a Dutchman. How well we remember the tragic Sunday afternoon when he reeled down to the railway line and cast himself in front of the approaching train because he felt he could never conquer the habit which gripped him ! Yet he, too, has felt the strengthening hand of Christ.

Side by side on another page are the names of an Argentine mother and her daughter. With what tears they told us, the very day we went to bid them farewell, that they, too, were desirous of accepting Christ ! Their story was a sad one ; years before the husband of the older woman walked carelessly out of the house, saying good-bye as though he would very shortly return, but, alas ! he never did.

And so one might go on ; each name has its story, yet we cannot tell them all, for we are reminded that some represent new conquests of the Cross, won since last we visited Tres Arroyos nearly three years ago. But leaving them aside we are able to trace amongst those known to us the following nationalities :—Spanish and Spanish-Basque, Dutch, French, Italian, Argentine, Scotch, German, Belgian, and Danish. Such are the elements that are making up the composite life of the new Argentine nation, and such the elements that are being united by Him who said, "I, if I be lifted up, will draw all men unto Me."

Ripened Fields.

By Miss Lillie Linton, of Northern Argentina.

The province of Buenos Aires, where all but one of the Argentine Missionaries of the Evangelical Union of South America are labouring, is a wide and populous field. In area it almost equals the United Kingdom. Its inhabitants, whose numbers are yearly added to by European immigration, are almost two million souls. But the total land surface of Argentina is ten times that of this one "Queen Province," and if one only pushes back far enough one can find even in the white man's land of South America, untutored pagans. In the following lines Miss Linton gives a glimpse of the stern pioneer work heroically carried on by her brother and his devoted wife in the tropical North of Argentina.

THE sugar plantation at San Pedro de Jujuy provides work for from 2,000 to 3,000 Indians, who during several months of the year are engaged in cutting down the cane. For that reason San Pedro was decided upon as a good base for starting missionary work among them, and in 1897, Mr. and Mrs. John Linton settled down there for that purpose.

Many years were spent in ploughing; or perhaps the simile employed by a Persian Missionary would be more applicable to the work of the first few years—they were spent in "picking out the stones" to *prepare* for ploughing,—not a romantic, but a necessary work. Ploughing, seed-sowing, waiting, praying, ten long years, and then—the first fruits—a Chiriguano Indian and his wife led to the Saviour, a drunkard and a wife-beater became disciples. Months later another drunkard and general "terror" is transformed into a faithful follower of the Lord, and a soul winner.

Months pass again. I was trying in vain to find a shady spot for a quiet read on the verandah one Sunday morning when Calitre, a round-faced, dark-skinned Chiriguano woman came up. "I would like to hear the word of God," she said. The shady corner, or the lack of it, was forgotten. "Do you know how to prepare for heaven?" "No, that is what I want to know—what I have come to learn!" Calitre went on to say that she knew Martin (one of the converts) at the time when he used to drink, but that three weeks ago she had heard him telling it was wrong to drink, so she gave it up. Her husband got drunk and thrashed her. So she told him what Martin had said. She also told some Chiriguano women, and they said "it is lies, we have lived many years, and no judgment has ever come to us!" Calitre began to attend the meetings, and was one among a number who months after were baptized.

A Chiriguano woman came to a meeting one Sunday. The following week, she

became ill, and was told to pray to an image. "No," was the reply, "Don Juan says it is wrong to pray to images."

Two Indians were invited to take wine; "*no tomo*" (I don't take it), they both replied, leaving the would-be benefactress astounded at such an unheard of refusal! And so conviction spreads.

Months pass again. It is seven o'clock on Sunday morning, a band of some seventy or eighty converts are gathered in a room which is filled to overflowing. Hymns are being sung from memory by these Chiriguano men and women who formerly only sang when drunk. Scarred faces and untrained voices are nevertheless very attractive at such a time, and the soul within begins to look out in a changed expression of face, as the strains go up—"Happy day, when I chose to serve Thee, my Lord and God"—"To live in Heaven is to live in Jesus."

There are now a hundred and twenty baptized Chiriguanos. Shall we not join in the prayer that, like the hundred and twenty of whom we often read, they may be filled with the Holy Spirit, and made bearers of the Gospel to multitudes more?

"There are not the fights there used to be now that *that* place is started," said an Argentine woman to me one day, seated outside her little *rancho*, and pointing to the preaching room. Was she not simply commenting on some words written long ago—"The Gospel is the power of God unto Salvation unto every one that believeth?"

* * * * *

The number of Chiriguanos is unknown. It has been estimated at 40,000, but Mr. Barbrooke Grubb, who has recently returned from a trip to Bolivia (the home of this tribe of Indians), reports the number to be much greater.

Oh, how long will it be ere God's children awake to their privilege and duty, and determine that these Indian races shall wait no longer for the "good tidings of great joy" which were to be to *all* people?



MY DEAR BOYS AND GIRLS,

The Editor met me the other day and, after telling me how some of the plans he had made for your page in this Magazine had come to grief, as we say, he gave me quite a fright by asking "Will you do something for me?" I said at once, "Yes, if I can."

"Well, I want you to be a Grandfather."

"A what?" I almost shouted.

"A Grandfather," he answered, "to the boys and girls who I hope will read 'SOUTH AMERICA.'"

Now, had he asked me to become a grand-duke or a grand-piano I could hardly have been more surprised than I was when he so suddenly asked me to be a Grandfather. Why, I haven't even a grey hair!

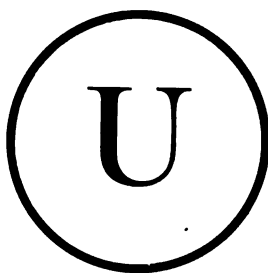
But I wasn't going to give in too easily, so I said, "Ah! but suppose your young readers will not have me for their Grandfather, what then?"

His answer was in the words of the old song, "If at first you don't succeed, Try, try, try again." So this is "TRY" number one.

Some of you are happy in already having one or perhaps two Grandfathers; can you do with another? Those of you who have none, will you take me on approval, as they say in the shops, for a few months and see how we get on together?

Well, to start, most of you know that a Grandfather is a very nice, kind, wise, and somewhat old person, generally a man, who knows exactly what, and when, and where, and how, and why, everything should be done, or undone or not done, as the case may be; so if we are to enter into this little arrangement, you will know just what to expect from me and I will try not to disappoint you.

I wonder if any of you can tell me what this circle with a capital U inside it means? Don't all speak at once. As no one answers I will tell you. It is a reminder that YOU are the centre of a



circle in the corner of the world in which you live, a wondrous circle, which God in His goodness has placed around you, taking in the Bible, Sunday, Home, School, Friends, Holidays, Reading, Games, Sunday School, Band of Hope, and a lot of other things. And I want you to find time and room inside this circle of yours to read and learn, and to get your friends to read and learn of those poor Indians and others in far away South America, who have none of the mercies that are included in your happy lives.

This is November, and before December comes along I should like you each to turn up the atlas and look at the map of South America. Then if you will search at the beginning of this Magazine,

I must not tell you quite where, you will find the names of the countries in that great Continent, in which the Missionaries of the Society to whom this Magazine belongs are at work. I am going to give a prize to the boy or girl, who is under sixteen, who draws (no tracing, mind) the best map of South America, and colours in those countries about which I have just spoken.

Don't you think it would be nice if

I had a GUILD OF GRAND-CHILDREN who would try to do all they can to let their friends know about this Magazine, and who, better still, would try to tell those poor people in South America all about the love of Jesus Christ. Who will be the first to join?

Your affectionate
GRANDFATHER
(on approval).

P.S.—You can post your Maps (with your name, address, and age) to the Editor of "SOUTH AMERICA," 8, Essex Street, Strand, London, W.C., and he will send them on to me.

I hope you will not forget to let me know what sort of a Grandfather you think I shall make after I have had a little more practice.

A Paragraph from Peru.



An item of news has reached us from Peru which gives cause for praise. Mr. Foster, writing from Lima on July 8th, says, "A fire at the old English Railway Station, right opposite our printing premises, has completely spoiled our new signboard. It is now one mass of scorched blisters. We are grateful that, although so near, no other damage was done to the premises we occupy." This might have been much more serious, and united thanksgiving is called for that God in His goodness has not allowed the work of the Gospel printing press to be hindered.



A Beggar of Peru.



The Continent of Opportunity.

There's a land across the ocean,
In the darkest depths of night,
There's a land, which, Brothers, Sisters,
Needs the light :
Can we stand and let God's glory
Gracious beams around us shed,
And in silence watch His brethren
Grove in darkness, live in dread ?

In that land across the ocean
Satan rules in fiendish might ;
And that land, yea, Brothers, Sisters,
Must have right.
Ah ! we idly talk of justice,
Talk of freedom, talk of God,
If we leave those souls in bondage
'Neath that tyrants' cursed rod.

For that land across the ocean
Bleeding sore before our sight,
For that land, Oh ! Brother, Sister,
Up and fight !—
Give your prayers, your help, your service,
Never was there greater need,
Thousands still are being murdered,
All for sake of human greed.

Shame upon us ! Oh, how can we
Leave those Indians in their plight ;
Shame upon us, Brothers, Sisters,
Who have light !
Up at once, the call is urgent !
Out—Oh ! list those cries of pain !
Three brave heralds are departing,
Who will follow in their train ?

ANON.

The "NE TEMERE" DECREE.
AN
IMPERIAL MEETING

To express the unanimous protest of Protestant Citizens and the Reformed Churches against the promulgation of the "Ne Temere" Decree in the British Empire, and to claim from the Imperial Parliament security against the Decrees of the Vatican which are subversive of National Independence and a menace to the Civil and Religious Liberty of British Subjects.

WILL BE HELD (D.V.) IN THE

CENTRAL HALL

(of the new Wesleyan Methodist Church House),

WESTMINSTER, S.W.

(Placed at the disposal of the World's Evangelical Alliance on special terms by the Board of Management as an expression of the sympathy of the Wesleyan Methodist Church with the objects of the meeting), on

TUESDAY EVENING, NOVEMBER 19th, at 7.30

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information address—

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7, Adam Street, Strand, London, W.C.

HENRY MARTYN GOOCH, Gen. Sec.

— THE —
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Careful Classification is a strong principle of the work.

**20,780 girls have been trained in the Society's
Homes since 1853, who earned £66,217 towards
their self-support.**

**256,668 Meals were provided last year at a cost
of about One Penny Farthing per meal.**

Funds are now very Urgently Needed.

Contributions will be thankfully acknowledged by the Secretary.

Mr. C. STUART THORPE,

205, Great Portland Street, W.

ACKNOWLEDGMENTS.

Amounts Received from 21st Oct. to 20th Nov., 1912.
(Sums marked thus * are specially designated.)

NOTE.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number *only* will be given.

Receipt No.	£	s.	d.	Receipt No.	£	s.	d.	Receipt No.	£	s.	d.
2893 "A Poor Woman" *	0	10	0	2963 L. Tharme	0	10	0	3030 Rev. A. Macleod	0	2	0
Miss Earle	0	5	0	4 W. Malcolm	0	18	6	1 R. Burns-Mearns	2	2	0
4 Miss Crossley	0	5	0	5 Cambridge Hall S.S., Kilburn	2	0	0	2 Dr. W. Warren	1	1	0
5 A Friend, per Miss Livock	0	10	0	6 Mrs. M. Newton	0	5	0	3 Restitution	25	13	1
6 Y. P. M., per B. A. Glanvill	1	14	10	7 Mr. and Mrs. Wilson*	10	0	0	4 Miss Scott	2	8	0
7 T. E. Harvey	1	1	0	8 Misses Hunter	2	0	0	5 Miss J. Allen	1	0	0
8 J. Macandrew	20	0	0	9 Kirkwood P.C.	0	10	0	6 Mrs. Owen	0	8	8
9 Hope Trust, Edinbro'	100	0	0	2970 Mrs. Bullied	0	4	0	7 Miss Doubleday	0	4	0
2900 "M."	2	2	0	1 Sir R. Laidlaw	500	0	0	8 N. Fleming	1	0	0
1 Mrs. Stuart Holden	5	0	0	2 Mrs. Smith	2	0	0	9 Mrs. de Wolf	1	0	0
2 Miss Child	20	0	0	3 E. H. Dunn	10	0	0	3040 Miss Lees	2	0	0
3 Miss M. A. Michie	1	0	0	4 Miss Lyddon	10	10	0	1 Miss Fenwick	20	0	0
4 Miss G. E. Robinson	10	0	0	5 Cotham Grove Baptist Church, Bristol	4	9	4	2 J. Kirkwood	5	0	0
Anon., per Dr. Dixon	0	10	0	6 Mrs. Bult	0	14	0	3 Miss Windeat	1	0	0
5 A. A. Head	5	0	0	7 Anonymous	10	0	0	4 Rev. W. L. Tweedie	1	0	0
6 M. F. Chester	1	0	0	8 Miss N. Ople	0	2	6	5 Miss Bacot	1	1	0
7 Mtg. at Frensham Hill	4	1	9	9 Mr. Garlick	0	10	0	6 J. Wycliffe Wilson	5	0	0
8 Miss Ellis	1	0	0	2980 A Friend	5	0	0	7 H. B. Saint	10	0	0
9 J. Howard	2	2	0	1 H. M. Dickinson	1	0	0	8 Lord Kinnaird	5	0	0
2910 W. M. Wright	0	7	6	2 Mrs. Middleton	1	0	0	9 Miss King	1	4	3
1 Mrs. Alexander	0	5	0	3 Mrs. Taylor	0	5	0	3050 J. P. Werner	2	0	0
2 Miss Wusterman	0	9	11	4 David Air	5	0	0	1 Mrs. Pulbrook	0	2	6
3 A. F. J.	5	0	0	5 H. Goming	0	2	6	2 For Mrs. Tod	0	6	0
4 Kensington Tabernacle, Bristol	0	12	7	6 Miss Gibson	0	10	0	3 Miss Reid	0	8	1
5 Unity Chapel, Bristol	3	2	0	7 Miss M. G. Livingstone-Learmonth	5	0	0	4 Mrs. Astley-Weston	1	0	0
6 Philip Street Baptist Church, Bristol	1	0	0	8 Mrs. Wauhope	1	0	0	5 Yr Bfengyllydd	2	0	0
7 Miss Nightingale	0	10	0	9 Miss A. Hawley	2	0	0	Per Rev. R. B. Jones			
8 Mrs. Naish	2	0	0	2990 Clapham Y.M.C.A.	1	11	3	6 M. A. H.	5	0	0
9 Miss Perry	1	0	8	1 Lewisham High Road Cong. Ch.	1	15	0	Anon. (Edinburgh)	0	5	0
2920 Stokes Croft Chapel, Bristol	7	19	0	2 Per Miss Hooker	0	7	0	7 Miss Craddock	0	5	0
1 St. James's Ch., Bath	2	10	0	3 Collected by Mrs. Paterson	1	10	6	8 Miss Millington	0	10	0
2 Miss Disbrowe	0	16	0	4 W. H. Judd	1	1	0	9 Miss Arkle	5	0	0
3 Miss Shum	1	14	0	5 Mrs. Edge	1	1	0	3060 Rev. F. Carrick	5	5	0
4 Mtg. at Brockenhurst	0	17	0	6 Mrs. Mather	3	0	0	Anon. (Perth)	0	2	6
M. E. A. B.	0	4	0	7 Reyner Trust Fund	2	0	0	1 Broughton Place U.F. Church	1	7	9
5 W. Macdonald	0	5	0	8 Miss Skelton	5	0	0	2 A. J. D.	0	5	0
6 Mrs. Garrould	5	0	0	9 W. W.	5	0	0	3 Edinburgh Bible Conference	100	0	0
7 Readers of Sunday at Home	0	5	0	Collection, The Hilliers, Littlehampton	4	16	10	4 M. B. M.	25	0	0
8 Miss Child	0	14	3	3000 Mrs. Wakely	0	5	0	Anon., per Rev. F. B. Meyer, D.D.	20	0	0
9 Harvey Farmer (as per list)	17	7	11	1 A. Pilgrim	0	4	4	6 Rev. F. B. Meyer, D.D.	5	0	0
2930 Capt. & Mrs. Heathcote	1	0	0	2 A. W. Cole	0	12	0	7 Mrs. Wethered	1	0	0
1 M. H. P. W.	7	15	0	3 W. E. Newton	1	0	0	8 Misses Gibson Thomson	5	0	0
2 Miss Hibbard	0	4	0	4 Miss Maxwell	1	0	0	9 A. Friend	1	0	0
3 Mrs. Liddiard	0	4	0	5 Miss Peckover	10	0	0	3070 Leeds P.C.	1	4	0
4 Miss Pearsons	0	3	0	6 Mr. & Mrs. Allardice	35	0	0	1 Mrs. Burrell	0	4	6
5 Miss Hercus	0	2	6	7 Mrs. Waight	1	1	0	2 C. F. Foster	200	0	0
6 Sister Marian Martin	0	2	4	8 Anonymous	25	0	0	Per Rev. G. C. Morgan, D.D.			
7 Collection, Horley Baptist Church	1	12	0	9 Meeting at Sutton	4	10	0	— Thankoffering from Edinburgh	1	0	0
8 Jockey	2	0	0	3010 Miss Schmidhammer	1	0	0	3 Dr. Heywood Smith	0	10	0
9 "Inasmuch"	1	0	0	1 Miss Talbot	5	0	0	4 H. W. Verner	5	0	0
2940 Mrs. Parker	0	5	0	2 A. F.	1	1	0	5 Miss K. Drew	1	0	0
1 Lt.-Col. Forster	5	0	0	3 Dr. Miller	0	10	6	6 F. Warren	1	0	0
2 Mrs. F. Frank	20	0	0	"Nemo"	5	0	0	7 Miss Miller	0	10	0
3 Revival League	0	10	0	4 Miss Byas	5	5	0	8 Col. D. F. Douglas-Jones	2	0	0
4 J. T. Small	100	0	0	5 St. George's, Brondesbury	2	2	7	9 A. E. Marsh	0	5	0
Anon. (Rathmines)	0	5	0	6 Rev. J. Russell	5	0	0	3080 Mrs. Kuyvett	0	10	0
5 W. C. Colquhoun	2	0	0	7 Mrs. Watson	2	2	0	1 E. A. M. (Vancouver)	20	0	0
6 F. W. Harris	10	0	0	8 Mrs. Munro	0	5	0	2 E. A. M. (Vancouver)	1	0	0
7 Mrs. Kinsey Peile	1	1	0	9 Mrs. Whiting	1	1	0	3 C. D. Aston	1	1	0
8 Readers of Life of Faith	31	17	6	3020 Miss Fox	0	3	7	4 Mrs. Daintree	0	10	0
9 A. Sympathiser	5	0	0	Per Sunday School Chronicle	0	2	6	5 Mrs. Ivatt	0	10	0
2950 F. H. Armistead	2	0	0	C. R. (Atherstone)	0	2	6	6 Sandown P.C.	0	13	0
1 J. Coutts, jun.	5	5	0	Per Rev. J. Ritchie.				7 A. H. E.	1	0	0
2 B. J. Wildbore	0	5	0	— Anonymous	0	2	6	8 H. Bonar	0	10	6
3 Meeting at Sidcup	0	9	10	3021 R. R. Thompson	0	10	6	9 Dr. J. G. Rocha	0	10	6
Anon., per Evangelical Alliance	1	1	0	2 W. Ellison	1	1	0	3090 Mrs. Boxer	0	5	0
4 H. Hooker	5	0	0	3 Per Miss Quarrier	0	2	6	1 Mrs. McCance	1	0	0
5 Miss Thompson	1	0	0	4 Rev. A. Prentice	1	1	0	2 Misses Mounsey	10	0	0
6 Harrogate P.C.	1	12	6	— Anonymous	0	5	0	3 Miss Grace	2	0	0
7 Mrs. Terras	10	0	0	5 Per Editor, Record	3	4	0	4 J. R. Kingdon	0	7	6
8 Miss Thomson	2	0	0	6 S. B.	2	0	0	5 Miss Saunders	2	0	0
9 Miss Wedderburn	0	10	0	7 Miss M. Glover	0	5	0	6 "Living Waters" Missionary Union	5	0	0
2960 W. S. Blowers	1	0	0	8 Miss Williamson	0	10	6	7 Miss Miller	0	5	0
1 E. A. Moon	0	10	0	9 D. J. Boyle	0	16	0	8 Miss M. Smith	1	0	0
2 Mrs. Critchley	0	5	0					9 Mrs. Dolby	1	10	0

Continued on page 196.

SOUTH AMERICA

Vol. I., No. 8.

THE CONTINENT OF OPPORTUNITY

December, 1912.

NOTES & NOTICES.

WITHIN a few days of the issue of this number of the Magazine Dr. Glennly will be on his way to the Putumayo. In these days of stirring change when history is being made, and the face of the world being altered, our thoughts are hurried from one great happening to another and things are easily forgotten; and even the Putumayo and all that that word stands for of horror and cruelty is in danger of passing, like many another nine days' wonder, into oblivion. There are those, however, into whose hearts the terrible condition of the savage peoples of the South American continent has sunk deeply, and who are laying hold upon God that salvation may be brought to them speedily.



THE thoughts of this country were again directed to the subject when Sir Roger Casement gave evidence before a Select Committee of the House of Commons, and again told the awful story of outrage and murder perpetrated on the helpless natives. He described how bands of men armed with Winchester rifles hunted down the Indians like wild animals, and described the whole system, steeped in murder, as one of organized piracy. Truly the dark places of the earth are yet full of the habitations of cruelty, and the only power to dispel that darkness and set the captive free is the power of the risen Christ.

In His strength alone and assured of His presence with them, our little band of Missionary pioneers goes forth. "Who follows in their train?"



A SPECIAL service of a devotional character to commend these our brethren to the care of God will be held in St. Paul's Church, Portman Square, on Monday, December 2nd, at 8 p.m. Rev. J. Stuart

A Farewell Service.

Holden will speak, and we shall welcome all friends who can join with us at this solemn Valedictory service. This whole effort is based on prayer. Our forces seem almost ludicrously weak in face of the gigantic task that lies before us, but God is with us, and if all our friends will unite with us in believing and prevailing prayer, the victory is sure.



MISS WATKINS, one of our nurses who has been working in the fanatical city of Arequipa, Peru, arrived home on November 11th. The strain of the work and the altitude combined had resulted in a breakdown of health which necessitated a complete change and prolonged rest. We sincerely trust that our sister will find health and recuperation in the quiet of the homeland, and after a period of rest be able to turn her face again to the land and the work

Welcome Home!

"SOUTH AMERICA."

she has learned to love. Miss Pritchard, left alone with the burden of the work in Arequipa, will very specially need our prayers, and we would commend her and the all-important work in which she is now engaged single-handed to the remembrance of our praying friends.



WE have been greatly cheered, and we are sure our friends will rejoice with us, by receiving from a gentleman

A Valuable Gift. in Scotland a gift of £1,000 for the purchase of our preaching hall in Lima.

We were in danger of losing this valuable property, and it would have been a matter of extreme difficulty to secure a place so central and so suitable for the work. We are grateful indeed that this place has been secured to us, and the saving in rental to the mission will be very considerable.



WE wish it were possible to secure the mission property in all our centres in this way. All over South

A Great Need. America the value of property is rising by leaps and bounds, and in some places,

such as São Paulo for instance, the rents that are being asked for such places make it exceedingly difficult to carry on the work. If friends who can would help us now to secure property, its value to the mission and the saving in future years would be enormous. These heavy rentals are a sad drain on our funds and how gladly would we see the money diverted to other uses. Will our helpers pray that others of God's stewards may be led to follow the noble example set by our friend in Scotland.



IN this connection may we remind our readers again of the five gifts of £50 each for which we are still waiting.

Who will Help?

We had several promises of £50 at the Mundesley Conference conditionally on a total of ten such gifts being subscribed. Of these five have been given or promised. Who will help us to claim

these promises by becoming one of the five remaining donors?



A GREAT meeting was held in Edinburgh on November 8th, on behalf of the work of the E.U.S.A. The Master

A Great Meeting.

of Polwarth occupied the chair, supported by a number of the leading ministers of the city. Mr. Ritchie, of Lima, and Mr. A. Stuart McNairn, told of the needs of that great land, and Dr. George Wilson pressed the claims of the work of the E.U.S.A. as the only British Society working in Peru. Particular interest attached itself to this meeting, as it was the direct outcome of the feeling expressed at the Bible Conference recently held in Edinburgh by Dr. Campbell Morgan and Rev. J. Stuart Holden. It was resolved at that Conference, quite unknown to or unsolicited by Dr. Morgan, to devote all surplus funds to the work of the E.U.S.A. on the Putumayo River, and the treasurer was able, at the close of the Conference, to forward something like £240, including a gift of £100 from the Hope Trust. For these things we thank God and take courage.



WE are looking forward to welcoming Rev. Charles Inwood home from his long tour through South America.

Rev. Charles Inwood.

Mr. Inwood is expected to reach this country some time before Christmas, and we hope that he will take part in the great meeting to be held in Queen's Hall, London, on January 14th, when he will give some account of his travels in the great mission field of South America. We publish in this issue the first part of Mr. Inwood's journal, and hope each month to continue this most interesting story of his impressions of the work and the needs of that long neglected field. Mr. Inwood has visited all our stations in Peru and Argentina, and at the time of writing is in Brazil, where he will see as much as possible of our work and workers. It has been a great cheer to our Missionaries to have had a visit from Mr. Inwood, and the fragrance of these times spent together with the Word of God will remain long with them.



An Indian of Peru.

From Panama to Peru.

By the Rev. Charles Inwood, F.R.G.S.

A MONTH or two ago I sailed down the lovely Bay of Panama, bound for Peru. For some hours we lay outside the bay. The islands which guard the bay were still in full view. The puffs of white smoke and the echoes of frequent explosions bore witness to the vigour with which the American Government is erecting the fortifications which are to stand sentinel at the western mouth of the Canal. From the moment we sighted Colon till the hour we anchored outside the Bay of Panama, we were constantly reminded of the enterprise of the American people. We saw the colossal concrete locks at Gatun and Miraflores, the gigantic cutting of the Canal, the lighthouses now rearing their heads in the midst of dense tropical vegetation, which will soon be covered by a vast inland sea, whose shores and channels they will then mark. We saw the mosquito-proof houses for the workers, and caught the ever-present odour of mosquito oil. We saw a land, till recently the haunt of the yellow fever, a veritable death trap from which few escaped, now a land of health where Europeans and their families live in

comfort. Thirty-four steam shovels were at work excavating the Canal, and on a recent working day of eight hours they removed nearly 70,000 square yards of earth from the beds where it has lain undisturbed, perhaps, from the creation of the world. Already seven-eighths of the cutting is accomplished, and the completion of this colossal undertaking is now in sight. The day the Canal is opened the centre of gravity in the world of commerce and politics will be shifted. I have read many brilliant articles upon the Canal from the pens of American journalists. They are proud of their achievement, and they have a right to be so. They discuss with clear insight the changes which will follow—economic, political, naval. Some say it will double the strength of their navy, especially in the Pacific where they think that strength may one near day be challenged. But they are one and all strangely silent concerning its bearing upon the moral uplift of the peoples most immediately concerned. What is the Missionary significance of this undertaking for Central and South America? Shall it make as large a contribution to the moral development of the West

" SOUTH AMERICA."

Coast as it will to the commercial? Shall the new forces which will invade that Western Coast be material or spiritual? Warriors, statesmen, captains of industry, cannot answer these questions. They must be answered by the Christian Churches mainly of the Anglo-Saxon world. Thus far these Churches have been almost blind and deaf to her sins and sorrows. They have acted as if the parting Commission of their Lord, like the Edinburgh Missionary Conference, excluded South America from His great Commission. The opening of the Canal ought to be signalised by a Missionary propaganda on a new and worthier scale, a propaganda whose one aim should be the regeneration of these needy races, and whose spirit should be the spirit of Calvary throbbing with the power of Pentecost.

Lima claims to be, and in some respects is, the fairest city of the South American Continent. It is the centre from which all that was evil in Spanish domination issued far and wide. Here the foul Romish Inquisition was first set up on this Continent, and here it lingered longest too. But the far-reaching victory of the patriots under General Sucre on the bloody field of Ayacucho swept the hated Spaniard from his seat of power, and when Spain went the Inquisition went also. The people, once free, would no longer tolerate in their midst the foulest engine of tyranny ever yet devised. Lima is distant seven miles from the port of Callao, where I landed. I gazed with intense interest upon the island of San Lorenzo which shields the Bay of Callao from the storms that sweep along the coast. I thought of the day when our own Lord Cochrane captured it from the

Spanish and set free a number of prisoners who had been kept in chains and dungeons foul for seven long years. As Callao is so near to Lima my work embraced both centres. We have a small but genuine work in Lima. It can never be large so long as religious liberty is withheld. The hall, which would seat a hundred, and for which we pay a rent of £84 a year, has lately been renovated. The work here is carried on by our Missionaries, assisted by Señor Espinosa. Our Bible and Book

Depôt and Printing Press are in another street. This work is more far-reaching than that of the hall. Not long since some Roman Catholic Bishops came in to obtain copies of the Gospels, and one of them in the course of conversation acknowledged that the Protestants were doing a good work. The Scripture Gift Mission recently sent some illustrated copies of the Gospels for free distribution. In July some of these were placed in the window by Mr. Foster with the word "gratis" across them. Within seven days upwards of 120 persons entered the shop asking for a copy. For August the daily average was far higher. To those who know Lima and

its people this response is surprising. From the same office Mr. Millham issues the monthly periodical "El Heraldito." It is for free circulation amongst those who will read it. It has a circulation of 2,000, and were funds forthcoming this could be increased at once to 5,000. £60 would cover the entire cost for a year. These silent pages with their clear Gospel evangel are scattered far and wide through the cities, towns and villages of Peru, and Mr. Millham is continually receiving letters of



An Indian of Peru.

FROM PANAMA TO PERU.

thanks for them, and urgent requests for more. Not long ago an officer in the army stationed on the Bolivian frontier, wrote a most appreciative letter in which he told of the blessing he received from its perusal. During my brief stay I addressed six meetings, two of which were in English; some of them were held in Callao and some in Lima. In each of them the Lord's presence was

very real to us all. At one of the Spanish services in Callao eighteen men and women came forward to yield their hearts to the Saviour. That was a night of joy. One cheering result of my visit is a new spirit of brotherhood amongst the few Protestant workers there. In addition to our own Missionaries there are several in Lima and Callao belonging to the Methodist Episcopal Church of the United States. The Salvation Army has three officers in Callao, and there is also a Bible Society Depôt in charge of Mr. Pulling, who recently married one of our lady Missionaries, Miss Power. All these met at my

meetings, and they have come to know and esteem each other as never before. Already they are projecting important united action. One afternoon Dr. Wood and I visited the Chamber of the Senate, a beautiful building. It was once the Hall of the Inquisition, in which the victims were tried and sentenced

upon the testimony of witnesses who spoke through a small hole in the wall. Then we went to see the dungeons in which those arrested were confined till the day of trial. Afterwards we walked down the street their holy feet trod to the Cathedral Plaza. Here they were chained to the stake, faggots were placed around them and kindled, whilst Cathedral joy-bells pealed forth.

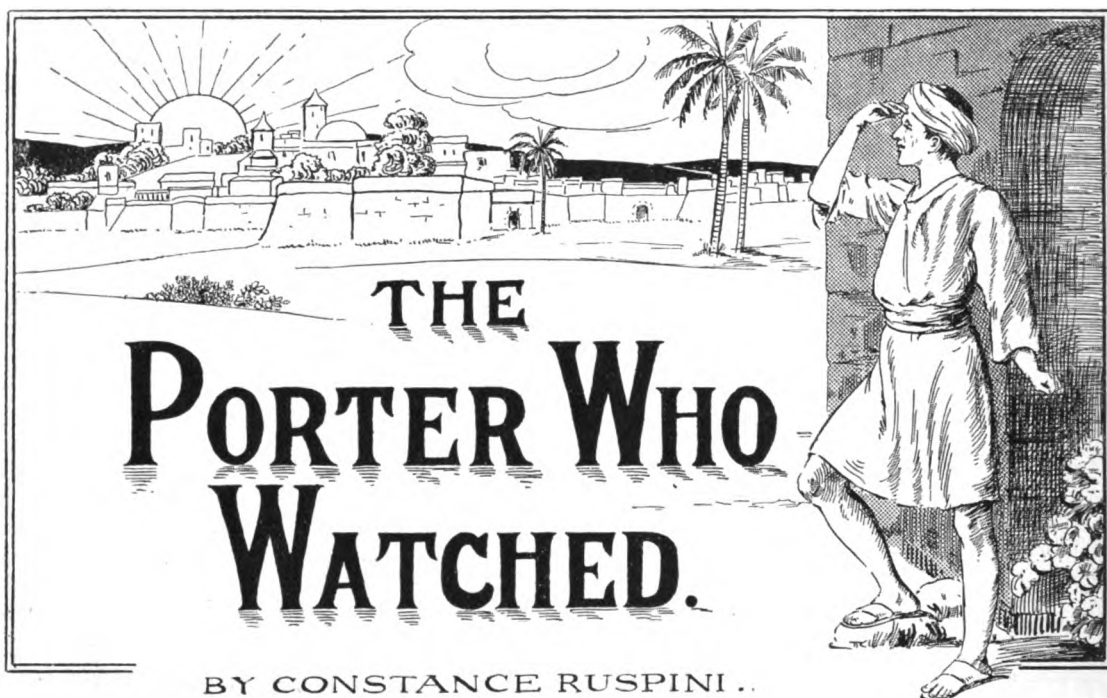
At the recent election for the President, for the first time in Peruvian history the nominee of the priests was defeated, and the Liberal candidate, Señor Billinghurst, was chosen. He has English blood in his veins and the English love of freedom and justice in his heart. His election has caused much gnashing of teeth amongst the clerical party, but it means in the near future a new Peru. It marks the dawn of religious liberty. For the first time since the Spaniard set his ill-fated foot upon her soil Peru will have popular government, and this means that religious liberty will soon become an article of her Constitution.

When that day comes, as come it will, we shall stand upon the threshold of a new Missionary opportunity in Peru. May we be ready to enter the new door in the name and strength of Him who shed His blood as much for Peru as for us.

(To be continued).



Indians of the Rubber District. Notice their ears, minus the wooden disc. The Indian on the left leans on a blowpipe.



WHAT great preparations are in vogue ! The master of the house is going away, and, may be, for a long time, for his destination is "a far country."

The journey will occupy many days, and his business may take some weeks, no one quite knows when he will be back ; consequently there is a great deal to be done before his departure. Servants and slaves hasten hither and thither, and as the hour draws near for the start, each one stands for a brief moment alone before his master, then stepping aside, waits for him to pass out. A serious look is on every face ; each is solemnized by a new responsibility, for the master has given "to every man his work." It is not an interchangeable service either ; if that particular piece of work is not done the master will soon know on his return which of his servants has failed in his duty.

The rush and bustle are over now, the travellers have almost disappeared into the misty distance, the slaves have scattered, all eager with a newly born enthusiasm to begin their appointed tasks.

One man remains alone at the gate, straining his eyes after his departing master. Why does not he hurry in, too, like the other servants, and be busy and active like the rest of them ?

But even now his work has begun. This is the man with whom the master had the last few words, with whom a loving look of trust and confidence was exchanged, for, while he gave to every man his work "he commanded also the porter to watch."

There at the gate he stands, ready to stir up the zeal and courage of the servants, should they appear to flag in their service, ready to defend his master's house and property if occasion should so demand, and ready to be the first to give the signal to the slaves that the master is returning and is already in sight of home.

Day after day he continues his faithful watching. Surely his is the hardest work of all. As he looks at the other servants active and busy, must he not want to be *doing* something instead of quietly watching ? Others have something to show for their labours, but what has he to bring out as a testimonial of his faithfulness ? His patience is often sorely tried too, and his eyes are often dim with the strain put upon them, and sometimes the responsibility of his post weighs on his spirit like some heavy burden.

Then his thoughts turn to his master, away in that far country. Oh, how he loves him ! How he longs for his return ! And the thought that any moment the gay

THE PORTER WHO WATCHED.

coloured trappings of the camels may suddenly glow before him in the morning sunshine, or the still night air be made musical by the jingling of harness bells, gives new strength to his overspent nerves, and the tension is relaxed as the strained look makes way for a smile. Yes! any moment the beloved master may be at his side, with words of grateful praise upon his lips, a look of renewed confidence in his eyes, as he rewards the porter who watched so faithfully for his home-coming.

"Our Master has taken His journey," we often sing, and it is true too that He has given "to every man his work." Some are very busy, for even now they can almost hear the soft fall of His footsteps betokening His near approach. They are toiling in the homeland, amid indifferent, careless souls; they are pioneering in "the regions beyond;" they are wrestling with the powers of darkness, all with the one purpose of extending their Master's kingdom to "whose frontier there is no boundary."

But there are others, to whom the Master has not allotted a stirring, busy life. He has been testing these, and proving them, sitting beside them as a refiner, skimming the dross from their lives, and now He can trust them, He places them as porters at the gate and gives them a command, comprised in one great word "Watch!" Oh! how much depends on the Lord's porters as they wait at their post of duty!

There is a wonderfully wide outlook from that spot. Our Missionary brethren and sisters need the help of prayer now more than ever before. Their work is harder than it used to be. Satan is actually imitating our Master's ways of working, giving to the world a false adumbration of the mighty works of God, and, worst of all, some of the servants are being deceived and led away. The porters at the gate need to watch and pray, for many of the servants are at a critical point, and prayer is the only means of securing their enlightenment.

The Master depends very much on the porters who watch, that is why He gives the work to the trusted ones. Let them watch how His work is going, watch for the weak places in the walls, watch for the blessing on the toil, keep in touch with the Master's work, and give the help of prayer, encouragement and sympathy, which means so much to a tired and tried servant.

For the servants may get weary, and cry

to the porter, "Watchman, what of the night?" and the porter who lives in communion with his Master, will be able to hold up their hands and strengthen their faith, as he cries in answer, "The morning cometh," surely "the morning cometh."

Do the Lord's porters ever want to be *doing*, instead of quietly watching? Let them remember if that gate is neglected the Master's enemies may come in and annex the property, or thieves may break through and steal.

If they neglect to watch and pray, the Missionary cause *must* suffer, and the return of the Master be delayed.

"Be thou watchful" is a special word to the porters, and a special beatitude too is theirs, "Blessed is he that watcheth, and keepeth his garments," for in the olden days should the patrol find a porter sleeping, he would set fire to his clothes, and to all he would be branded as one who slept at the post of duty. How careful then they must be, lest they indulge in anything which hinders them from fulfilling the one command, "Watch!" How careful what they read, lest the exciting books destroy their love for the Master's Word and the story of His work. How careful over recreation, lest the late evening hours prevent the morning watch!

And the Lord's porters will need much patience, for the faithfulness of their service is measured by its continuity as well as earnestness, and though at times they feel alone at the gate, and long for the friendship and fellowship of the other servants, yet they are not really alone. The Master is very near, though veiled from earthly vision, and His voice is full of tender pleading as He whispers, "Could ye not watch WITH ME one hour?" (Matt. xxvi., 40).

The "one hour" is so short, and even now the striker is uplifted in readiness to peal forth the terminating chime, and its message rings out clearly, "What I say unto you, I say unto all—Watch."

Unto you is given
To watch for the coming of His feet,
Who is the glory of our blessed Heaven.
The work and watching will be very sweet,
Even in an earthly home,
And in such an hour as you think not
He will come.

So I am watching quietly every day,
Only a few more shadows
And He will come."

Save the Children of Brazil.

By Miss M. A. Bell.

“**S**AVE the Children,” is a cry that rings out from press, platform and pulpit of our own well-favoured lands. How much more compassionately it ought to ring out over the dark heathen lands and our Neglected Continent here. In Brazil, with a population of over twenty millions, there is scarcely any orphanage work being done by Protestant Missions. Now is the day of opportunity. The children of to-day are the men and women of to-morrow. Instead of helping to corrupt the next generation, they can be for the uplift and cleansing of the nation. With this great question and the great possibilities for the future, we here, in São Paulo, are trying to do a little.

It will soon be three years since we began our work for the orphan and destitute children of Brazil, by opening the “Blossom Home” in one of the pretty suburbs of São Paulo. Away from the strife and bustle and the sights that dazzle, we have quietly gathered into our Home some of the poor waifs and strays, until we now have thirty under our care. Readers may perhaps remember the story of our first “Blossom.” We shall never forget our first sight of the poor little mite, nothing but skin and bones, with hardly a spark of life left in the little body. The sores from burns had to be treated, and all the dirt, which seemed to have grown to the skin, had to be removed; while the little one, with life almost flickering out, was kept alive by goat’s milk. Looking at her now, a bonny, bright girl,

skipping about among her playmates, we wonder that from such a wreck has come such sturdiness and health. Many of the “Blossoms” have very sad tales of poverty and sin behind their coming to us.

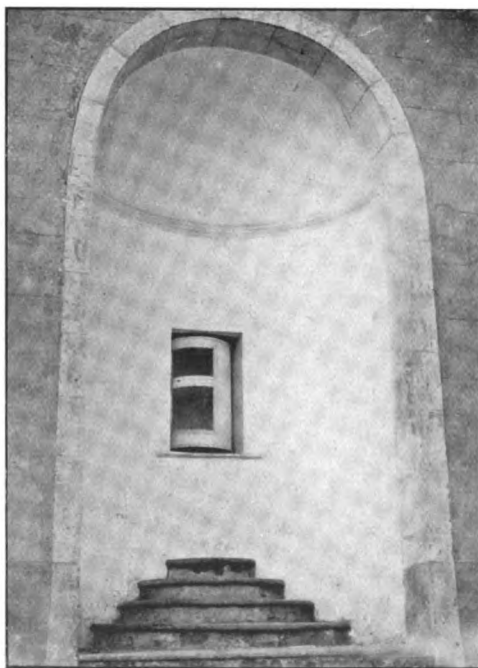
The story of Ophelia is interesting. The Holy House (?) of the Roman Catholic Church has in its walls a revolving shelf, which, when turned to the street, no one from the inside can see. It has been the custom until recently, to place foundlings

and babies there that were not wanted, turn the wheel to the inside, and thus the secret of crime and shame is kept. Sometimes people wishing to adopt a baby go to this place, and after signing certain papers they are permitted to take with them the chosen child. Ophelia, a negro baby, was one of these, and had been adopted by an Italian couple. The husband after a time died, and the foster-mother could not keep her any longer, so she was transferred to us by the Judge of Orphans.

Little Carlito was a strange little chap when he came to us. His hair was done up in two pigtails.

Though still a baby, he was dressed in coat and pants which had long ago become too small for him. Under his arm was an ulcer of the worst type, oozing with dreadful impurity. To-day he is entirely cured and is growing into a sturdy child.

So we could go on telling interesting, though sad stories of our children’s past, but to-day we are a happy family with joy all around us.



A “Roda” or Revolving Shelf.

SAVE THE CHILDREN OF BRAZIL.

The children are one and all very much interested in Missions and Missionaries. During the week at morning worship we train them to look out over the whole wide world, speaking of and praying for a certain place each day. At Sunday School, they decided to have a collection themselves, and each week they try to do something extra for which they are paid, and out of this they give of their own free will to the Missionary box. As soon as they have five dollars in the treasury they vote as to where it shall be sent. The last collection they elected to be given to the building fund for the new church of the E.U.S.A. here in São Paulo. They have sent to the child widows of India, to China, to Labrador, to school for blind children in Jerusalem, to Algiers, to the work for the Jews, and to other work in which they are interested. If all Sunday School scholars in our schools at home were as willing to work and as eager to give as these orphan children of São Paulo, more Missionaries would be at the front to-day.

Each boy and girl has certain duties every day outside of school hours. These we try to get done, not so much as a duty, but as a

pleasure. And to hear them singing while sweeping the yard or washing the dishes proves their hearts are far from heavy over it.

The work is carried on completely by the freewill offerings of God's people, and God has never yet failed us. The healthy boys and girls testify to this. We have had little or no sickness during the three years that the Home has been opened, for which we praise our Heavenly Father. Spiritually, mentally, and physically, our children are changing for the better. Some are out and out little sunbeams for Jesus, and are daily endeavouring to follow in His footsteps. Lying and deceit are becoming less and less a habit with them, and we trust they will all come to realize how sinful these habits are. Pray for the children.

We offer our heartfelt thanks for the co-operation of the friends of the Home, and we praise God for the way He has enabled us to go forward with this work. With faith and confidence for the future, we believe He will enable us to extend the work until, instead of thirty little ones, it will be ten times thirty that shall be ours to train for His Kingdom.

We gladly publish the following extracts from a letter received from a blind friend, MR. HERBERT THEW, of South Devon :—

“Through the goodness of the Lord I have just completed the Spanish Braille New Testament. I commenced St. Matthew on September 21st, 1908, and after many interruptions, completed The Revelation on October 26th, 1912, and at once sent it up to Mr. Burns, of the London Braille Mission Press.

“My work is all voluntary, in gratitude to Him Who has called me out of darkness into His marvellous Light. Had I known about this work forty years ago, I quite believe I could have got the whole Bible done in twenty languages, as I had nothing to do but to live a wasted life. Anyhow, ‘Despise not the day of small things,’ and ‘My word shall not return unto Me void,’ says the Lord. Relying on these two promises, I have no doubt before long, that both sower and reaper will rejoice together.—JOHN iv., 37.

“Will you kindly put the enclosed petitions in the next issue of ‘South America’?”

Praise.

“For letting me finish the Spanish Braille New Testament.”

Prayer.

“That the Lord will raise up earnest men and women to work among the Spanish blind, and the people speaking that language.”

Wanted.

The outgoing party to the Putumayo region would welcome gifts of beads (all sizes and colours), small dressed china or rag dolls, pocket knives, coloured handkerchiefs (not red), pocket mirrors, calico remnants, whistles, horns, tin trumpets, or small mouth organs. All these articles can be purchased at 1d. Bazaars. They will be very useful in approaching the Indians and will help to overcome fear and secure their confidence. All packets should be sent in to the office as early as possible, marked “Putumayo” and the name and address of the sender should be given.

Our E.U.S.A. Prayer Circles

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." (Col. iv, 17.)

SHORTLY after this number is in the hands of our readers, it is expected that the Rev. C. Inwood will arrive in this country and thus complete the tour to South America which he began in March last. He has visited our principal stations in Peru, Argentina, and Brazil, and has addressed special meetings at nearly all of them. His visit has been greatly appreciated by all the Missionaries, and we would ask you to pray that there may yet be good results following the messages he has given at the various stopping places.

We learn that arrangements are being made for Mr. R. F. Elder to leave Tres Arroyos on a special visit to Trelew for the purpose of conducting a series of meetings there in English and Spanish in January next. Will our readers prepare the way for him by seeking God's face and asking that great blessing may follow this special effort to bring men into the Kingdom?

For months past we have been receiving reports from Brazil telling of large sales of the Scriptures and portions amongst the people, and while we praise God for giving the humble colporteurs good success in this way, let us still remember them and their

work in prayer, asking that the reading of the Word of God may bring the knowledge of free salvation to very many of these people.

The work of the printing press in Peru deserves a special place in your prayers. Month by month a little Gospel paper called "El Heraldo" (The Herald) is printed and sent broadcast throughout the country, this being made possible by the fact that all matter printed in Peru can be sent free by post to any part of the Republic. In this way the Gospel message reaches many out-of-the-way places never visited by the Missionary, and we should like you to pray that many who read may have their eyes opened and pass from darkness into light.

Our Prayer Calendar for 1913 is almost ready and we are very desirous that every Prayer Circle member should possess a copy so that in addition to their share in

the prayers at the meeting we may also have their help in this way for the Missionary, or work, given as the subject for special prayer each day on the Calendar. We are hopeful that a large increase of prayer help for the work will be secured by this means and that in consequence the Missionaries and all associated with us in our efforts on behalf of South America will be greatly encouraged and that a brighter day may dawn for all who in that great Continent are still living in darkness and in the shadow of death.

God wants consecrated prayers. The place of prayer in missions is only gradually being understood by the Christian Church.

We earnestly ask you to take part in this great work for the Master.

Queen's Hall Meeting.

WE would take this opportunity of referring again to the meeting arranged for January 14th in the Queen's Hall. Those friends who were present at the great gathering there in January of this year are not likely to forget such a wonderful meeting. We trust that the forthcoming meeting will be equally eventful and productive of great things for South America. Dr. A. C. Dixon, of the Metropolitan Tabernacle, has kindly consented to speak, and with Mr. Inwood telling of his great South American journey; and some account of the work in Peru from Mr. Ritchie, of Lima, we should have a truly great meeting. Please make your arrangements to keep that date free, and write early for tickets.

A Grain of Mustard Seed.

Contributed by Sydney Smith.

AFTER travelling in a canoe for some days up one of the rivers in the south of São Paulo State, Brazil, a Missionary came, towards the evening of one day, to a village where, to his surprise, he found quite a number of Protestants. Upon alighting he was directed to their leader, who received him with the usual Brazilian embrace. A simple man he was, and yet he had a most interesting story.

Some years previous to the Missionary's visit, he had come to this place to take charge of a large farm in the vicinity. The family were Christians and members of an evangelical church in the State of Paraná. When they arrived at the place which was to be their future home, they found they were the only Protestants there. They were

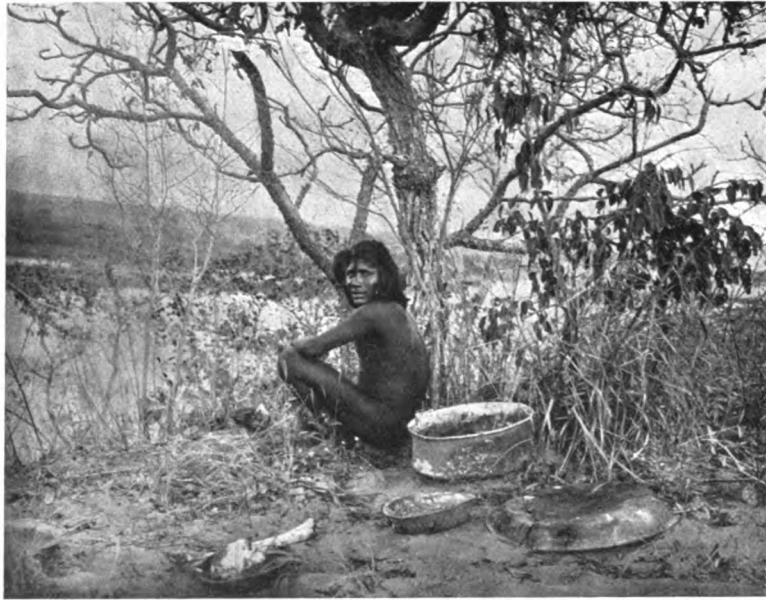
not unfaithful, however, and every evening had their family worship. The neighbours hearing the singing, came to listen; and in a short time were joining the faithful couple in their devotions.

The result of their faithfulness and zeal was manifested to the Missionary when he went farther up the river to preach in the brick church which was built by this man and his converts.

In three or four years over two hundred had been won for God. Most of them, illiterate at the time of their conversion, had learned to read either directly from the teaching of this humble servant of Christ, or through someone he had taught; and all came to that Sabbath morning's service bringing their Bibles and hymn books.



Group of Indian Workmen (Quechua Indians). Cuzco, Peru.



A Corner of a Carajá Cemetery.

An Unrecorded Tragedy.

By Frederick C. Glass.

HOW many great events, pitiful scenes, and awful tragedies are continually being enacted among the far away redskin tribes of the unexplored regions of Central Brazil. Happenings that elsewhere would arouse world-wide interest and compassion, are here swallowed up in oblivion, unknown and unrecorded.

Such a case is the story related to me by O-di-di, a Carajá Indian of the Bananal Island, who lived with me for over a year in Goyaz city.

Up to a few years ago, there lived on the banks of the Tapirapé river, a tribe of wild Indians, from which the river takes its name. They very rarely left their haunts on the banks of this strange river (concerning which curious facts are related), and were hardly known except by rumour.

They were well known, however, by their neighbours of the Carajá tribe, and between

them a racial enmity existed, so common among these Indians, and which ended in the annihilation of the Tapirapé tribe, on the lower reaches of that river.

One day while examining O-di-di's war club, he pointed out to me, with evident pride, the marks and indentations caused by the death of some wild animal he had encountered and vanquished with this deadly weapon. Proceeding, he casually mentioned, with perfect indifference, that several human lives had left their mark on that club too. This led to further enquiries, and then he told me the following story, relying more on his dramatic acting and gesticulations than on the few words of Portuguese he knew, and the few of his own language that I had acquired.

For some unexplained reason, four Carajás had been slain by the Tapirapés, under provoking circumstances, and one of the murdered men was O-di-di's brother. The

AN UNRECORDED TRAGEDY.

Carajás, who are naturally rather a pacific tribe, were aroused to fury and determined on a dreadful revenge.

Many hundreds of Indians joined in the attempt, and crossing the Araguaya in their canoes, for they only dwell on the eastern bank of that river, they travelled for several days up the Tapirapé river. Reaching the neighbourhood of the villages of their enemies by night, they silently made their preparations to attack them, and had soon formed a complete and extended circle, hemming them in on all sides.

As the earliest morning rays shone out, the Carajás stealthily advanced, almost at a crawl, each warrior holding in front of him a leaf of the Buriti palm, or a tree branch, to hide his presence from the all unsuspecting Tapirapés.

Slowly the fatal circle closed in on the doomed villages, till at last, further disguise impossible, they uttered an awful yell, and throwing aside the palm leaves they rushed the huts, and, in probably less time than it takes me to write this, had butchered their unprepared and miserable inhabitants to the last man—only sparing the women and children.

As O-di-di continued to tell me all this, he stiffened his huge body, an awful smile crossed his face, and with a strange glint in his eyes, he seized me by the wrist, and dragging me some yards over the grass where I sat, raised his club with cruel glee, and, with a swing over his head, he brought it down—I'm glad to be able to relate—with only a soft tap on my head. I confess I had a fear that in his endeavours to explain, and with the excitement produced by his re-enactment of a tragedy in which he took an active and terrible part, the story might become too realistic altogether for me, especially as we were away out in the open country in the direction of his native village.

He further told me that all the women and children were carried away captives to the Bananal Island, and became part of the Carajá tribe, or else sold to any bidder, sometimes to white men in exchange for an ox, or something of that nature, which is their equivalent for money.

As a sequel to the above, let me add that a few years later a German explorer named Dr. Fritz, travelled down the Araguaya and made a special study of a section of the Tapirapé river, marking down its course and endeavouring to obtain information about this rumoured tribe. He told me at that time, that though he had travelled along its course several hundreds of miles, he was astonished not to find any trace of the Tapirapé tribe, beyond a few ruined huts on its banks. This mystery is explained by O-di-di's story.

And so, whilst the Church of Christ hesitates, and delays, whole tribes are passing away, with never a chance to hear the good news, without one ray of light or hope.

In spite of the strong appeal made for the right men and means to reach these very Indians, very few seem to have laid it to heart, and God's chosen man still holds back.

Patriotic Americans, when they hear of Canada's virgin soil and bountiful harvests, are willing to leave the Stars and Stripes, and live under the Union Jack. How long shall we be content to cultivate our little over-cultivated patch at home, where the results are proportionately so poor, while such vast and fertile lands remain uncultivated? How long shall the virgin soil of South America await the Gospel sowers and reapers of the golden harvest now at hand?

While we lavish unnecessarily huge sums on our magnificent churches, chapels, institutes, cathedrals, and upon ourselves and our pleasures, and neglect our plain, our first and highest duty, surely the blood of these slaughtered redskins must cry out against us up to the throne of God's justice, and again the solemn warning rings in our ears :—

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?”—Prov. xxiv., 11-12.

The Colportage work at São Paulo goes on apace. The totals for July last topped all previous ones. Nearly 2,000 people bought copies or portions of God's Word. When we remember all the open Bible has done for our own homelands, we get some idea of the possibilities which may be looked for from this sowing. Above all it is preparing in a very definite way for the Lord's return. At present six brethren are wholly engaged in this service, three in São Paulo and three in the interior.

Peru : The Land of the Incas.

By the Rev. W. G. Pope.



POPULATION
— **4,500,000.** —
AREA
695,733 Square Miles.
Equal to the whole of
France . . . } or { Half
Germany . . . } The size of
Austro-Hungary } CHINA.



SOON after Columbus had discovered the way across the trackless Atlantic to the West Indies, and had brought back sufficient proofs that wealth could be secured in South America, a number of Spaniards found their way there, and their first great centre of settlement was in PERU.

I. Peru : Before the Coming of the Spaniards.

Previous to the discovery of South America no one dreamed that far away westward there flourished a mighty empire in the height of civilization. Peru was the centre of a great dominating power of aboriginal people called the Incas, who ruled over Peru, Ecuador, Bolivia and Chili. The chief city was Cuzco, with another northern capital called Quito, with famous roadways connecting the two. The Court of the Incas rivalled that of any in Europe or the East, their palaces being decorated, strangely enough, with the same things as were recognized in the Eastern Hemisphere as tokens of wealth—gold, silver, fine cloth and precious stones. Their religion chiefly consisted in the worship of the sun, though they believed in an unapproachable Supreme Being.

II. Peru : A dark spot in Spanish History.

Peru was discovered by a Spaniard named Pizarro, a zealous Roman Catholic, but whose covetous nature blotted out all real

religion, and who used the form to further his own ends.

The story of Pizarro's conquest of Peru as recorded by Prescott is one of the darkest that surrounds the life of any man. By means of treachery and deceit he not only secured large sums of money from the natives, but finally overthrew all their rule and authority, and compelled them to submit to the yoke of Spain and Rome. For centuries the Spaniards ruled Peru on the feudal system, and both Indians and others suffered from the crushing despotism of the lords of the land. For a long time Spain was represented in South America by one viceroy only, who had his seat in Lima, the capital of Peru. Only once, in 1780, did the Inca Indians ever try to overthrow their oppressors but they failed in their valiant effort. Ever since that time they have been but a crushed and broken people.

III. Peru : As a Republic.

The great French Revolution of 1789 had far-reaching influences. Revolutionary efforts broke out in the early part of the nineteenth century in several places in South America. The creoles and other half-breed peoples, the colonists of other nationalities who had become settlers under the Spaniards, felt the gall of their yoke. One little Peruvian city started an independent government in 1809. Others soon followed. In 1810 a general revolution took place. Before the close of the year revolution was general throughout South America. The republic

PERU: THE LAND OF THE INCAS.

of Venezuela was the first to declare itself free from Spain in 1811. But Peru was the great centre of Spanish rule, and was the hardest to win; in fact, Spain's ecclesiastical hand has never really been lifted from Peru. It was on July 28th, 1821, that the Independence of Peru was declared. To-day there are ten Spanish-speaking republics in South America, but though the yoke of Spain has been thrown off, and they are more or less self-governed or misgoverned, the repressing and retarding influences of mediæval Spanish ecclesiasticism still obtain in nearly all the republics, and Peru is one of the worst. What these countries need to-day, as never before, is moral and spiritual emancipation.

IV. Peru: As a Mission Field.

(a) ROMANISED.—The priest Valverde who accompanied Pizarro on his expeditions to Peru, was made the first Bishop of Cuzco. Every attempt was made by Jesuit missionaries to convert the natives to the Roman Catholic faith. Superficially they succeeded, and tens of thousands of the natives of Peru to-day bow down in worship to the Virgin Mary. With most, however, their attempt is a lamentable failure. The best that has been done is to veneer their

Paganism; the worst is that it has led to almost a hopeless spiritual decay. It has failed to establish any moral standard, has left the people intellectually and spiritually *more degraded* than under the rule of the Incas centuries ago.

(b) EVANGELIZED.—Much has been made of the fact that Article IV. of the Peruvian Constitution stands opposed to all forms of Protestant worship. The fact, however, remains that Protestants have been at work in Peru *for 20 years* without being opposed by the Peruvian Government. The truth is the Spaniard in Peru has little or no religion, but he cannot fail to recognize that his cast-off religion never uplifted the people, but was only characterised by processions, pomp and display. Bible colporteurs have for some years been at work in Peru, and in 1895 the Regions Beyond Missionary Union established a branch of its work there. Last year this work, employing at the time 18 Missionaries, was taken over by the Evangelical Union of South America, and rapid developments are in preparation to extend this effective and acceptable work in Peru. Inland Peru is little known. The Putumayo atrocities took place in its inland territory. The great demand of the whole



Group of Inca Indians among the ruins of one of their ancient observatories.

"SOUTH AMERICA."

country to-day is: A pure New Testament faith, preached in the language of the people by intelligent, upright men and women, with the backing and the helpful touch of medical and nursing life.

The Evangelical Union of South America has at the present time:

(1) Eighteen Missionaries, occupying the important towns of Lima, Arequipa and Cuzco.

(2) A large farm of nearly 10,000 acres, some 20 miles inland beyond Cuzco, where natives are invited to settle under the over-

sight of Missionaries and Christian farmers. By this means alone can the Indian children be secured to be taught, or the natives be gathered for regular Evangelistic services.

(3) A small nursing staff, who thereby secure entrance to many homes and leave behind not only the message of the Gospel but the savour of a true Christian life.

(4) Mission halls, Bible shops and colportage work are the direct methods of Evangelistic work. Already little churches of believers are established in each centre.

Bible Burning in Brazil---Up-to-date.

THE American Bible Society established an agency in Brazil in 1876, since which time it has circulated seven hundred and eighty-five thousand copies of the Gospels mostly in Portuguese.

Rev. H. C. Tucker, the agency Secretary, quotes from a personal letter received from a brother Missionary, showing that "Bible burning" by the priests does not seem to be out of date:

I am sending you one of the partly burned Gospels of which I spoke to you in São Paulo. On September 11th last I was in the town of Jaguary, in the south of Minas, and preached to a large audience which had never before heard the gospel. While there I was told that the priest in the small town of Cambuby, three leagues away, had publicly burned a number of Bibles, Testaments, and other evangelical books which had been distributed by two colporteurs from São Paulo. On December 4th, I went to Cambuby with a supply of the separately bound Gospels I had received from you. On distributing these from house to house, grasping the opportunity of explaining to the people the motives of the priest in his conduct, I was presented with the leather cover of one of the Bibles previously destroyed. In the

evening I learned that the priest had sent out through the town to have the Gospels gathered up, and I resolved to go to the Roman church to hear what he would have to say. There I heard myself denounced as a "demon, direct from the abyss, who had come with literature full of lies, condemned by the Church and full of poison for the souls of all the faithful." The faithful were admonished not to touch or read anything I offered, nor to be deceived by my good manners, as they were nothing but a cloak to cover my deceitfulness, etc. On coming out of the church we found a small fire burning in front of the door, which was discovered to be composed of a small fraction of the Gospels I had distributed, most of the people having refused to give them up. The colporteurs who had preceded me had sold more Bibles after the priest's fire; **and so on this occasion he created an interest and curiosity in the minds of the people which caused them to wish to know what it was he was condemning and fighting.** I brought back two of these half-burned Gospels and the leather cover of the Bible.

—*The Missionary Outlook* of Toronto, Canada, September, 1912.

We believe that considerable financial assistance might be rendered to the funds of the E.U.S.A. by the formation of a Foreign Stamp Bureau. Many of our friends and readers, who possibly are unable to help in other ways, could probably give or collect quantities of Foreign Postage Stamps, not only



from South America but from all parts of the world. These, in the hands of an agent who understands such trading, might bring in a good revenue. It all depends upon our being able to find such an agent. Will anyone volunteer to start a Foreign Stamp Bureau in connection with this Magazine?



MAP SHOWING STATIONS AND OUT-STATIONS OF THE E.U.S.A.



Group of Quarrymen.

Amongst the Tandil Quarrymen.

By H. Strachan.

SOME of our members have recently gone to work in the Albion Quarry, about six miles distant from the town. This is one of the largest quarries in the neighbourhood, employing about 600 men, and forming a small colony of almost 1,000 people, including the wives and children of the quarrymen. Each quarry may be said to resemble a modern tower of Babel, as here, if anywhere, there is confusion of tongues. Italian, Spanish, Montenegros and Portuguese are to be found in profusion, with here and there a sprinkling of Syrians, Turks, Austrians, Hungarians, Germans, French, Danes, &c., &c. All, however, speedily acquire a working knowledge of Spanish, which facilitates Gospel work amongst them.

Taking advantage, then, of the fact that some of our men had gone to work in the above-mentioned quarry, and by letting their light shine had thus prepared the way for evangelistic efforts on a larger scale, permission was sought and obtained from the owners to hold regular services amongst their workmen. Hence Sunday, September 22nd, saw the inauguration of our work in this quarry. Accompanied by seven of our men, we sallied forth in three *sulkies* immediately after Sunday School, threading our way in and out amongst the hills for the last mile with a good deal of difficulty owing to the extremely bad condition of the road at this part—

rendered more so by recent rains. In fact, a few days previously a cart was completely overturned here on this account, the driver managing to escape with only slight injuries.

Arrived at our destination—an elevated plateau surrounded with hills, but studded all over with the small wooden shanties of the workmen—we took our stand in a central position. This was quite close to the *almacen* or canteen where groceries and drink are sold indiscriminately—perhaps as much of the latter as of the former. Here we formed, with those of our number already at the quarry, a compact little group of eleven all told, bent on making the message plain that Christ redeemeth sinful men. Soon those old hills echoed and re-echoed for the first time to other sounds than the clinking of hammer and blasting of rock—to the sound of Gospel song and story, which, as a hammer, breaketh the rock in pieces, breaketh rocks far harder than any of those that lay shattered at our feet.

Ere long we were surrounded with a crowd composed almost entirely of men, and which from first to last exceeded 400 in all. Despite sundry interruptions the attention was really good, considering the character of our audience. Nods of approval were frequent, and ejaculatory comments such as "*es cierto lo que dice*" (it is quite true what he says), "*tiene razon*" (he is right), &c., &c., could be heard proceeding from different directions. One old fellow,

AMONGST THE TANDIL QUARRYMEN.

to show his sympathy with us, went the length of boldly stepping into the ring, and taking out of his pocket an Italian Bible, began to search in it for the hymn which we were singing in order to join in. And then at the close of the meeting two men stepped forward to manifest their agreement, confessing at the same time their inability to take in all the truth at once, but professing their willingness to attend successive meetings in order to know the way better.

Yet it must not be supposed that all were sympathetic with the message. There were quite a few in fact—lovers of darkness more

than of light—who did not fail to show their antagonism both by words and looks. Nevertheless, the meeting was a most encouraging one, and at the close we were literally besieged for the Scripture portions, tracts and periodicals, we had brought with us in large quantities for free distribution. These will remain when the spoken word has faded from memory, and we would solicit therefore your earnest prayers that the Word thus scattered may be quickened by the Spirit of truth and thus made fruitful to the salvation of some, at least, of that quarry audience.

“The dividends which flow from the wealth of South America into the pockets of British investors in one month, exceed in amount the total expenditure on Evangelical Missions in that continent in a hundred years. . . . What has British Christianity done, what is it doing, in those great territories which yield such a return to British enterprise?”

On the wall of the Jesuit Church at Cuzco, in Peru, the message of the Lord to the weary and heavy-laden is perverted into “Come unto Mary, all ye that labour and are heavy-laden, and She will give you rest.”—*The Sunday at Home*, February, 1912.



Our Open Door Band at St. Clement's, Norwich. Every success to them.

Our Calendar.

OUR South American Calendar is well under weigh and we hope to have it ready very soon now. We are glad that many friends have written ordering copies, and we would again urge upon all our helpers that they let us know at once if they wish one or more of these calendars. A postcard will do, simply giving name and address and the number you wish, and these will be sent as soon as ready. If these could be sent instead of Christmas cards they would be highly appreciated; and how much they may mean in prayer for our work and workers if sent to the right people. Please help us to make this calendar a great success. As already indicated, the price will be 6d., or, including postage, 7½d.

Received for Sale.—Pair of Hand-knitted Slippers, size 5, price 5s.; Hand-worked Tea Cosy, price 5s.; Small Goldstone Brooch, price 1s. Proceeds for funds of the E.U.S.A.



MY DEAR GRANDCHILDREN,

I told you last month that I hadn't got a grey hair, but I am afraid I shall soon have some, unless you make haste and send in those maps of South America which I asked for.

Why! the Editor has beaten many of you! He thought the idea of the map a good one, for the other day he showed me one that he had drawn, only between you and me it looked as though someone had helped him with it or that he had broken the rules and traced it. So you see that the grown-up readers of the Magazine are getting some help even from your page. But I must not give Mr. Editor the prize, for although he has a very young heart, he is over 16, and then, too, he has forgotten to colour in the countries. Look for this map and let me know what you think about it.

Here is another competition. Still a circle you see. "You" were in the last circle and I want you all to be in this one also, in a very real sense, as you will understand, when you have guessed our puzzle picture. A prize for the boy or girl, under 16, who gets in first.

I had such a jolly little letter from my first Grandchild, Egerton Herriott, quite soon after the November Magazine came out. One day I think I must show you his photo, for I feel very proud, as a Grandfather should, of my first Grandson. Do you know he nearly made me blush when he told me that he thought I should make "a very good Grandfather." Anyhow I am going to do my best to be one, and we can none of us do more than our best, can we?

I not only greatly love all boys and girls, but I believe in them, not in the good ones only (of course, all *my* Grandchildren are good), but I believe in the bad ones too! But there I do not think that boys and girls are ever really bad, not even when they are very lively and love to get

into mischief. I am quite sure of one thing, that a lot of the best Missionary work in the homeland can be done by the boys and girls—that means YOU.

Before our next "Chat," Christmas will have come and gone. During that happiest time of all the year I wonder what you can do for the poor little Indian children in South America who will have no Christmas. If you will just remember why Christmas is Christmas I am sure you will find some way of helping them.

What a splendid plan it would be if out of the many gifts that will be yours you could spare a little, say the price of a Bible or Testament to be sent to some Indian boy or girl, so that before Christmas, 1913, they, too, may know of the Christ-Child, and of that great love which gave Him to the WORLD.

You may be surprised to learn that there are some poor folks who try to think that our Saviour only came to save the white people of England and the United States of America, and that the rest of the world does not matter much; what they have, or rather what they have not, is quite good enough for them.

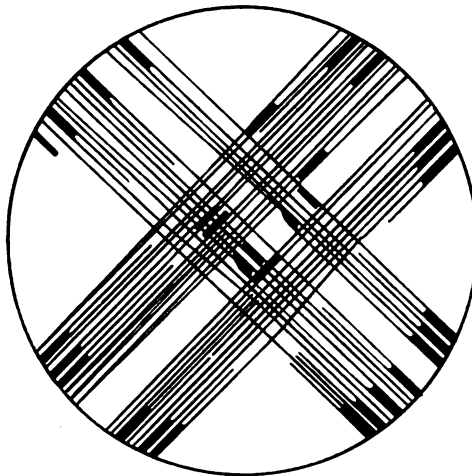
But you and I know better than that, don't we? What verses of the Bible can you find to prove that Jesus Christ died for the peoples of South America

as much as for you who are reading these words?

That makes two things I should like you to do for me, and if you add to them the map that so many of you have not yet drawn, I think with your exams. and holidays, you will be kept busy until the end of the year. **KEEP BUSY TO KEEP HAPPY.**

Your affectionate
GRANDFATHER.

P.S.—The Editor wishes me to ask all my Grandchildren to look for a little paragraph headed WANTED somewhere in this Magazine.—The result of the Map Competition will be given in the January number.



To Cure Your Nasal Catarrh

(COLD IN THE HEAD)

And Deafness

WORLD-FAMOUS MAN'S OFFER TO ALL
SUFFERERS FROM BREATHING TROUBLES.

How you may obtain immediate relief and ultimate cure for Catarrh, Catarrhal Deafness, Cold in the Head, Asthma, Bronchitis, Hay Fever, Coughs, Influenza, Consumption, &c., &c.

A cold in the head and acute nasal catarrh are synonymous terms, they both imply a catarrhal infection of the nose and throat which may vary in severity from a mild stuffiness to a serious affliction. It is the only too common experience of many sufferers from Chronic Catarrh and such consequent troubles as Coughs, Colds, Deafness, Influenza, Bronchitis, Asthma, Wheezing, Difficult Breathing, and other Respiratory troubles, that these troubles were invariably preceded by what was designated an ordinary "head cold."

But a head cold is only a symptom—or, rather a complication of symptoms—Nature's warning that the sufferer is a victim of a distressing, though common, complaint, and that Deafness and other more serious troubles will develop unless treatment be started at once. The rational natural treatment of Catarrh and all the above-mentioned breathing troubles is found in Hyomee, the Australian dry air Inhalant, which cures by just breathing it.

NOTE.—Mr. R. T. Booth, who issues the following announcement, is the world-famous temperance orator, who, some years ago, in co-operation with such friends and co-workers as the late Rev. C. H. Spurgeon, Rev. F. B. Meyer, the late Rev. Newman Hall, Archdeacon Wilberforce, &c., led the Blue Ribbon movement, which ultimately brought a million to temperance. This glorious work was cut short by acute catarrh and threatened consumption, which sent him, by the order of the late Sir Andrew Clark, health-seeking to Australia. There he made his great discovery of Hyomee, which has since cured multitudes of similar sufferers. Hyomee, is an inhalant which, being a powerful germicide, cures by just breathing it.

Mr. BOOTH writes:—

"Don't be misled by the specious advertisements of people who will apparently say anything and make any claims (however wildly absurd) to sell their nostrums. Remember, no cough mixture, no lozenge, no drops, indeed no medicine taken into the stomach ever did, or ever will, cure or even relieve nasal or throat catarrh, influenza, bronchitis, or lung trouble. I implicitly believe in my remedy, and that is why I am so insistent in asking you to try it. I would not attach my name to anything unless I firmly believed it would accomplish all that I claim for it. So great is my faith in Hyomee, moreover, that I guarantee to return your money if it does not benefit you. R. T. BOOTH."

PRaise FROM OTHERS.

Mr. E. Dickinson, of Dickinson and Co., Sewerly Bridge, writes, September 5th, 1912:

"Dear Sirs,—My daughter has received great benefit from the Hyomee Treatment. Her case was a bad one, she having suffered from Deafness for a long time, caused by Nasal Catarrh. Hyomee quickly cured the deafness, and the Catarrh entirely disappeared.—(Signed) E. DICKINSON."

Mr. J. Bouskill, 15, Smith's Terrace, Clayton-le-Woods, nr. Chorley, writes, August 22nd, 1912:

"Dear Sirs,—After nearly five years of Deafness and Chronic Catarrh, I am now free from both, and have only the Hyomee Treatment to thank for it. I can recommend it with confidence to others. I have found nothing give me so much relief as my little pocket companion. (Signed) J. BOUSKILL."



R. T. BOOTH

The Pocket Outfit for giving the Hyomee treatment contains an inhaler with supply of antiseptic gauze, a bottle of the Inhalant "Hyomee," and directions how to use it for Nasal and Throat Catarrh, Deafness, and all respiratory troubles, and the price of the complete Hyomee Pocket Outfit, to place it within reach of all, is **2s. 6d.**, complete.

**If your nose is stopped up,
if your voice is dull or harsh,
if your eyes often water,
if you sleep with your mouth open,
if crusts form in the nose,
if you catch cold easily,
if your hearing is affected,
if you have head noises,
if your throat is dry,
if you have a short hacking cough,
if you have much discharge from the nose,
if your sense of smell is affected,
if mucus drops into your throat,**

you are advised to lose no time, but post at once P.O. or Stamps for a complete Hyomee Pocket Outfit, seeing that delay in starting to cure such troubles is dangerous.

CALL OR WRITE AT ONCE

All sufferers from Deafness, or any of the breathing troubles mentioned in this article, are invited to call or write without any fee or charge, between the hours of 10 and 5, at the London Hyomee Institute, 133-136, High Holborn, London, W.C. Call at once if you can get there. If you live too far away, write, with full particulars of your trouble, to the Chief Consultant at the Institute. Whether you call or write, your case will receive exactly the same careful consideration as if you were paying the two-guinea fee. You do well, therefore, to call or write at once, while the Consultation and Advice are still free.

A copy of the Booklet, giving the account of Mr. Booth's discovery, may be had free by all who call or write for it; but all sufferers are advised to lose no time, but post at once P.O. or Stamps for **2s. 6d.**, (which will be refunded in full if the purchaser writes that the Hyomee Treatment does no good), for a complete Hyomee Pocket Outfit, seeing that delay in starting to cure such troubles is dangerous. Address: THE R. T. BOOTH CO., THE HYOMEI INSTITUTE, 689, MUSEUM STATION BUILDINGS, 133-136, HIGH HOLBORN, LONDON, W.C.

Important Note.—You are invited to write a separate letter to us giving us full particulars of your trouble and we will endeavour to send you a letter of special advice and guidance of how you may get rid of same.

THE R. T. BOOTH CO.

ACKNOWLEDGMENTS—Continued.

Receipt No.		£	s.	d.
3101	A. W. Milward	1	0	0
—	Nat. B. Soc. of Scot'd. ..	5	8	4
2	W. R. Gardiner	1	1	0
3	J. P. MacLay	1,000	0	0
4	Old Kent Rd P.C.	0	18	6
5	Mrs. Richmond	0	5	0
6	Rev. E. Hunt	0	10	0
7	Acton Baptist Church ..	10	0	0
8	Miss A. B. Wallace	5	0	0
9	Mrs. Mitchell	0	5	0
3110	Crouch Hill Presby-			
	terian Church	2	11	6
1	"A Tenth"	0	10	0
2	J. W. Baillie	14	0	0
3	C.L.E. and C.L.W.	1	0	0
4	Per Pastor D. M. Stearns.	53	11	10
5	Miss Reeves	0	10	0
6	F. Bailes	0	11	1
7	Missnry. Study Circle,			
	Edinburgh	3	3	7
8	Mrs. Malcolm	1	0	0
9	Central Hall Mission-			
	ary Study Circle,			
	Wimbledon	2	0	0
3120	J. Storrs Fry	10	0	0
—	D. Masters	0	10	0
1	Miss J. Dow	10	0	0
2	Misses Johnstone	3	0	0
3	Rev. D. M. Pantou	1	1	0
4	Mrs. Smith	0	10	0
5	Readers of The	80	0	0
6	Christian, per Morgan			
	and Scott, Ltd.	220	11	2
7	East Wemyss P.O.	77	5	0
8	A. M. Allison	0	15	0
9	Mrs. Carter	0	7	0
3130	Mrs. Angus	0	5	0
1	Miss Christie	0	2	6
2	Rev. W. F. Drury	1	0	0
3	Miss M. I. Gladstone ..	2	2	0
4	Mr. Prendergast	2	0	0
5	Miss Forsaith	0	5	0
6	E. E.	2	0	0
7	Rt. Hon. Lord Armit-	15	0	0
	stead	100	0	0
8	Polmont P.C.	0	6	0
9	Mrs. Reid	5	0	0
3140	Misses Clarke	4	0	0
1	Miss Forbes	0	5	0
2	Kerr and Co.	5	0	0
3	Rev. W. M. Barwell	0	5	0
4	Mrs. Hood, per Rev. F.			
	B. Meyer	2	0	0
5	C.R.D., per Dr. Morgan	0	2	6
6	H. Brownlow	0	10	0
7	Mrs. Goodbody	0	5	0
8	Rye Lane Baptist C.E.			
	Society	0	17	0
9	E. Hudson Taylor	5	0	0
3150	Miss Dashwood	2	10	0
1	Sir Arch. Campbell,			
	Bart.	5	0	0
2	"From Scotland"	5	0	0
3	C. H. Annesley	0	10	0
4	Mrs. Bishop	0	10	0
5	W. Ashley	0	11	0
6	Miss Sugg	0	3	0
7	Miss E. Welch	0	12	6
8	M. E. Nicholls	1	1	0
9	Merleswood Boys' Class	1	0	0
3160	Evangelistic Institute,			
	Rutherglen	2	3	4
1	Miss Jardine	0	5	0
2	E. E. P. B., per Dr.			
	Morgan	1	1	0
3	Miss Wright, per Dr.			
	Morgan	1	0	0

Receipt No.		£	s.	d.
	Miscellaneous.			
	Miss J. Gordon: Tea Cosy, Slip-			
	pers, and Brooch.			
	Miss Kennett: 12 Dolls (Orphan-			
	age).			
	Sandown P.C.: Books, Crayons,			
	Dolls, etc. (Orphanage).			
	London Auxillary.			
	Per Mr. E. W. Corbell, Romford.			
8089	E. W. Corbell	0	9	6 1/2
8090	W. J. Smith	0	3	0
1	Miss Hammerstone	0	6	9 1/2
	Per Mr. C. J. O. Nicholls.			
1658	Wood Lane P.C.	4	16	2
	Liverpool Auxillary.			
	Per Mr. F. W. Bird.			
537	Mrs. Dickison	0	10	0
8	Miss L. Bowden	0	2	0
9	A Friend	0	5	0
540	Miss Eccleston	0	6	0
1	F. W. Bird	2	0	0
—	Farewell Mtg. Offty.	0	17	0
	Glasgow Auxillary.			
	Per Mr. G. Peart.			
9020	Elgin Place Ch. Mission	0	10	0
	Per Mr. Alex. Bryce.			
2019	Elgin Place P.O.	0	13	4
	Per Mr. Robt. Menzies.			
1593	Miss J. McFarlane	0	3	6
4	W. Brown	0	4	6
5	Miss J. McMillan	0	2	3
6	M. Smith	0	5	0
	Per Miss T. Wilson.			
7565	Box 237	0	5	6
	Per Mrs. MacKinnon.			
7583	Tolbooth Hall	1	0	0
	Edinburgh Auxillary.			
	Per Mrs. Brown.			
1138	Miss G. A. Gold	1	0	0
9	D. Room Meeting	7	17	7
1140	Morningside Bapt. Ch.	3	0	0
1	Lady Gibson	1	0	0
2	J. R. Norrie & family ..	1	0	0
3	Miss Crawford	1	0	0
4	H. Norrie	1	0	0
5	R. C. Gray	0	10	0
6	G. Graham	0	10	0
2072	W. Logan	5	0	0
3	J. Gardner Hitt	1	0	0
4	Misses Hitt	1	0	0
5	J. E. Dovey	0	10	0
6	C. B. Watson	0	10	0
7	Miss H. Stewart	0	5	0
8	J. Affan	0	5	0
—	Assembly Hall Mtg.	23	0	0
	Hon. District Secretaries.			
	Per Miss E. Francis, Dover.			
1487	2 Cor., ix., 15	0	5	0
	E. F.	0	2	6
	Per Miss Hughes, St. Leonards-on-Sea.			
1088	Miss Moore	1	0	0
9	Miss Womersley	1	0	0
	Per Mr. G. H. Steveni, West Kirby.			
—	Miss Smith	0	2	6
—	Mrs. Hooton	0	5	0

Receipt No.		£	s.	d.
	Per Mrs. & Miss Lloyd, Llandudno.			
1650	Miss L. Tomkinson	0	7	0
1	Miss L. Tomkinson	0	7	0
2	Mrs. Morris	0	5	0
	Per Miss M. A. Pescod, Liscard.			
1282	Miss Broadbridge	0	3	0
3	Miss Jordan	0	1	4
4	H. J. Shaw	0	15	0
	Per F. J. Packham, Brighton.			
1325	Mrs. White	0	10	0
6	E. M. P.	0	2	6
7	Ack. in October			
8	S. Warburton	0	10	0
9	Miss Evans	0	1	6
1330	Miss Pritchett	0	2	6
	Collections at Meetings	9	15	9
	Per Miss F. G. Dick, Bradford.			
7964	H. Brearley	0	6	0
5	Cancelled			
6	Miss Miles	0	5	0
7	Ack. in October			
8	H. Brearley	0	10	0
	Per Mr. T. W. Leese, Manchester.			
359	Mrs. G.	0	5	0
1390	A Friend	0	5	3
	Per Mr. Harvey Farmer, Sudbrook.			
—	M. J.	1	6	0
—	M. E.	0	6	4
—	B.	0	5	0
—	M. (P.S.)	0	4	0
—	W. E.	0	3	0
—	W. J.	0	2	6
—	Box 546	0	10	6
—	" 7	0	5	5
—	" 8	0	3	10
—	" 578	0	7	4
—	" 9	0	1	1
—	" 580	0	4	1
—	" 1	0	0	9
—	" 2	0	4	10
—	" 3	0	8	6
—	" 4	0	2	0
—	" 5	0	0	11
—	" 6	0	5	8
—	" 7	0	2	1
—	" 9	0	1	7
—	" 590	0	2	2
—	" 1	0	2	6
—	" 2	0	4	5
—	" 3	0	5	0
—	" 4	0	7	6
—	" 5	0	2	6
—	" 6	0	1	3
—	" 7	0	3	11
—	" 8	0	2	2
—	" 9	0	1	6
—	" 600	0	4	5
—	" 1	0	10	3
—	" 2	0	5	3
—	" 3	0	2	7
—	" 4	0	2	7
—	" 5	0	1	0
—	" 6	0	2	10
—	" 7	0	3	8
—	" 8	0	2	7
—	" 610	0	2	10
—	" 1	0	3	3
—	" 3	0	2	3
—	" 642	0	0	6
—	" 3	0	1	6
—	" 4	0	7	6
—	" 5	0	1	11
—	Collections	7	15	1
	Total for Putumayo			
	Fund	£1,535	9	5
	Total for all other			
	E.U.S.A. work	£1,830	12	1

MANY SUBSCRIPTIONS

expire with this issue. We shall be glad to have order for renewal, with remittance, from all readers to whom this applies.

Satisfaction Guaranteed with the 1913 Model Self-Filling & Non-Leakable "Perfection" Pen

EXCEPTIONAL OFFER to "South America" readers for 4 months. As an advertisement 15/- Self filling and Non-leakable "Perfection" Gold Fountain Pen (real 14 carat Gold nib) at usual price for 4/6. 21/- Exquisite Gold mounted Self-filling Gold Fountain Pen (real 14 carat Gold nib) for 6/6.



Every Pen guaranteed for 3 yrs. to be thoroughly reliable, does not leak or blot, and no parts to get out of order. Fine, medium, broad or J points. Money returned if you are not more than satisfied.

THE STAR STATIONERY Co., Ltd., 147 Holborn Bars, London, E.C. (2 doors from Grays Inn Road). Agents wanted

ACKNOWLEDGMENTS.

Amounts Received from 21st Nov. to 6th Dec., 1912.

(Sums marked thus * are specially designated.)

NOTE.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number *only* will be given.

Erratum (Dec.).			Receipt No.			Receipt No.			Receipt No.		
Receipt No.		£ s. d.			£ s. d.			£ s. d.			£ s. d.
3147	Should have been—		3235	Wesleyan Reform Ch.,					Per Rev. J. Ritchie.		
	A. E. Goodbody	5 0 0		Wellington	3 18 0				— Anonymous	0 5 0	
3164	Lt.-Col. M. A. Alves	2 0 0	6	R. G. Munsie	0 10 0				— " "	0 10 0	
5	Mrs. Cossar	0 10 0	7	Artizans Hall, Glasgow	0 10 0				— " "	0 1 0	
6	Portland St. P.C., Hull	0 11 0	8	Chapelhill S. School,					Per R.B.M.U.		
7	Miss Kelly	0 10 0		Rothessay	0 11 7½				— Anon. (Dumbarton)	0 10 0	
8	Harrow Bapt. Church	2 15 6	9	Miss E. Jones	0 10 0				Miscellaneous.		
9	Mrs. Digby Smith	0 5 0	3240	Park Hall, Barking	0 11 3				T. W. S.—2 Spanish Grammars.		
3170	"Living Waters" Miss-		1	H. Stewart	1 0 0				For Putumayo.		
	ionary Union	50 0 0	2	Miss Watkins	2 0 0				Bertram Hunter	12 articles.	
1	Meeting, Guildhall,		3	Horton Street Chapel,					Mrs. Inwood	13	
	Gloucester	2 10 9		Kensington	2 7 0				Miss J. Webb	11	
2	Miss Mann	0 10 0	4	Mrs. G. Smith	0 5 0				A Friend at Exeter	20	
3	Mrs. Andrews	0 10 0	5	Lady Tritton	5 0 0				Mrs. Field	16	
4	W. Davies	0 6 0	6	N. Y.	1 0 0				Miss E. Francis	3	
5	Rev. H. J. Gamble	1 0 0	7	Rye Lane (Peckham)					Mrs. Smith	100	
6	R. Mercer	0 5 0		Sunday School	2 2 0				Miss Golding	24	
7	Rev. & Mrs. Inwood	5 0 0	8	W. H. Bain	1 0 0				Miss Francis	87	
8	Senor Cabral	5 0 0	9	A. Beale	0 8 0				Miss Bridge	53	
9	Mrs. J. Rew	5 0 0			0 10 0				Miss Jones and		
3180	Cricklewood Bapt. Ch.*	2 0 3	3250	St. Andrew's Church,					Friends	109	
1	F. J. Stanes	5 0 0		Ealing	5 7 4				One at Westminster	19	
2	M. J. F.	5 0 0	1	H. Lightfoot	0 5 0				Miss Seymour	18	
3	Kirkwood P.C.	0 17 0	2	Mrs. Goodbody	2 0 0				R. S. Callender	38	
4	Mrs. Ritchie	0 8 0	3	Rev. G. Smith	50 0 0				Mrs. Watson	19	
—	Anon. (Bala)	0 10 0	4	Miss I. C. Miller	5 0 0				Miss Reeves	13	
	(Glasgow)	0 3 0	5	Mrs. Dix	0 6 0				Miss Livingstone		
5	Mrs. Bevins	0 5 0	6	D. J. Squire	0 2 7				Learnmouth	96	
6	Mr. & Mrs. Kingston	0 5 0	7	Miss J. Webb	0 14 6				Y.W.C.A., Muswell		
7	Mr. & Mrs. Hale	1 1 0	—	National Bible Society					Hill	18	
8	A. Day	1 0 0		of Scotland	5 8 4				Miss Ada Carter	19	
9	Rev. H. W. Murray	2 0 0	8	G. H. Stephens	0 5 0				Anon. (Muswell Hill)	25	
3190	Mrs. Horstmann	0 10 6	9	Per Mrs. Herriott	2 4 3				Mrs. Realf	10	
1	S. Ashby	0 5 0	3260	Miss M. Scott	0 10 0					19	
2	Miss L. Roberts	0 1 0	1	Miss Matthews	1 12 0				London Auxiliary.		
3	H. J. Iles	0 10 6	2	Miss S. E. Ogden	0 5 0				Per Mr. P. D. Harding, Upton Manor.		
4	E. A. Barrett	0 10 0	3	Mrs. Andrews	0 5 0				7087 Granville Institute	9 5 10	
5	Mrs. Quintin	1 0 0	4	Rev. C. Lea Wilson	2 2 0				8 Forest Gate P.C.	0 10 6	
6	A. S. Cunningham	7 9 0	5	Rt. Hon. J. H. Wilson	3 3 0				9 Ditto	0 16 0	
7	D. A. Lewis	20 0 0	6	H. J. S.	0 7 6				7090 Anonymous	0 10 0	
8	C. E. Price, M.P.	5 0 0	7	E. S.	0 2 6				1 " "	0 10 0	
9	A. B.	5 0 0	8	Mrs. Rainsford	5 0 0				2 " "	0 10 0	
3200	J. Suttie	0 5 0	9	E. Hesketh	1 0 0				Liverpool Auxiliary.		
1	Miss Houghton	0 5 0	3270	D. Forster	5 0 0				Per Mr. F. W. Bird.		
2	D. George	0 2 7	1	Mrs. Holland	1 0 0				542 S. Venn	0 10 0	
3	Mrs. D. Tomkins	1 0 0	2	Miss Holland	1 0 0				3 Miss Wharton	0 2 9	
4	A. H. Spelman	0 2 0	3	North Parish Church,					4 F. W. Bird	5 0 0	
5	E. K. Hett	25 0 0		Stirling	1 14 7½				Hire of Slides	0 4 0	
6	Miss M. Smith	0 2 1	4	Mrs. Dunsmore	1 0 0				Hon. District Secretaries.		
7	Miss McLaren	1 0 0	5	Mrs. Rae	0 5 0				Per Miss Hughes, St. Leonards-on-Sea.		
8	Barrhead P.C.	0 17 9	6	Miss McArthur and					1090 Y.W.C.A. Collection	0 5 2½	
9	"Living Waters" Miss-		7	Mrs. Boyd	0 7 0				1 Miss E. Fryer	0 4 0	
	ionary Union	10 0 0	8	Y.M.C.A., Stirling	0 13 0½				Per A. E. Prentice, Dublin.		
3210	Mrs. Rees	0 10 0	9	Anonymous	5 0 0				2097 Mrs. & Miss Franck	0 4 0	
1	Miss Potter	0 10 0			10 0 0				Per Mrs. Herriott.		
2	Rev. G. Smith	50 0 0	3280	Miss Burr	0 2 0				1497 Mrs. Dear	0 10 0	
3	W. H. Stanger	0 7 8	1	Mrs. Smith	2 0 0				8 Mrs. James	0 4 0	
4	Lt.-Col. G. Mackinlay	2 0 0	2	"Living Waters" Miss-					9 S. Brewer	0 5 0	
5	Miss L. Mackinlay	1 12 6		ionary Union	5 0 0				1500 Miss Caldwell	0 5 0	
6	W. H. Brown	50 0 0	3	Miss E. Martyn	0 6 0				1 Mrs. Sneft	0 3 6	
7	R. Wade Thompson	2 0 0	4	E. Sibson	1 1 0				2 Mrs. Knight	0 7 9	
8	G. O. Jones	10 0 0	5	Miss Ruffles	0 10 0				3 Miss Hedderly	0 2 5½	
9	F. A. Everidge	0 7 0	6	Bible Conference, Edin-					4 Penton Hall S. School	0 3 9	
3220	Mr. & Miss Barnes	5 0 0		burgh	30 0 0				5 C. H. Herriott	0 2 10	
1	Mrs. Robbins	5 0 0	7	Miss Y. A. Parry	5 0 0				Per R. Hogg, Larkhall.		
2	J. F. W. Deacon	5 0 0	8	Rev. G. Campbell Morgan, D.D.					9242 Mrs. Marshall	0 1 10	
3	Rt. Hon. T. R. Ferens,		—	Anon. (Euston Road)	0 1 0				Per F. J. Packham, Brighton.		
	M.P.	105 0 0	—	" (Herne Hill)	0 2 0				1331 Mrs. White	1 10 0	
4	Hugh Brown	25 0 0	—	" (Ambleside)	0 10 0				Field Acknowledgments.		
5	Miss M. Wray	0 10 0		Per Rev. A. S. McNairn.					BRAZIL.		
6	Mrs. Douglas	1 0 0		Anon. (Norwich)	1 0 0				1899 Mr. and Mrs. A. A.		
7	Miss Green	1 0 0		" "	0 10 0				Davis	20\$ 000	
8	Miss M. H. Postans	0 3 0		" "	0 10 0				1900 C. D. E.	\$600 00	
9	Miss Proudfoot	0 5 0		" "	0 3 0				1 C. D. E.	\$500 00	
3230	Miss Leathes	1 0 0		" "	0 3 0				Total for Putumayo		
1	Mrs. Golding	0 5 0		" "	0 2 6				Fund	£375 4 10	
2	Anonymous	0 5 0		" "	0 1 0				Total for all other		
—	Anon. (Dalston)	0 1 6		" "	0 1 0				E.U.S.A. work	£333 3 6	
3	Westminster Chapel	16 7 10		" (Ealing)	0 10 0						
4	Miss M. H. Johns	0 10 6		" (Tooting)	0 1 0						

**PLEASE
RESERVE
JANUARY
14th.
—
QUEEN'S
HALL
MEETING.**

A great Missionary Meeting in the interests of the Evangelical Union of South America, will be held at 8 p.m. on TUESDAY, JANUARY 14TH, 1913, at QUEEN'S HALL, Langham Place.

(Sole Lessees ... CHAPPELL & CO. LTD.)

Chairman

DR. LEN G. BROUGHTON

Speakers—

DR. A. C. DIXON

REV. CHAS. INWOOD, F.R.G.S.
(Just returned from visiting the Mission Fields of South America).

MR. DAN CRAWFORD, F.R.G.S.,

MR. J. RITCHIE
(Of Lima, Peru).

Doors open at 7. Organ Recital 7 to 7.20
Singing by Whitfield's Male Choir, 7.20 to 8.

Conductor, Mr. W. OWENS.
Organist, Mr. G. T. BALL.

ADMISSION BY TICKET, to be had from the Offices,
E.U.S.A., 8 & 9 Essex Street, Strand, W.C.

A few numbered and reserved 2/6 tickets may be obtained by early application to the Secretary.

SOUTH AMERICA

Vol. I., No. 9.

THE CONTINENT OF OPPORTUNITY

January, 1913.

NOTES & NOTICES.

To all our readers and helpers, to our fellow-workers in this and other lands, and especially to our brethren and sisters toiling in the darkness of South America, we would extend the hand of warm fellowship; and in that hand-clasp, with all our heart behind it, would wish them and pray for them the blessing of our Father God throughout the coming year. May it be for each of us a year of closer communion, deeper fellowship, and more joyous service. May there be an ever-deepening and growing volume of prayer poured forth for South America; may the ships of sacrifice bearing our gifts be more deeply laden as they set forth for that distant land; may hearts be gladdened, souls delivered, and darkness turned to light; and may we at the year's close be able to look into the face of our Master and say—"We have done what we could."



Our Putumayo Pioneers. HERE now our pioneers to the Putumayo are well on their way, and the gravity of their mission, together with the dangers that will beset their every step, should call forth the continual prayer of all who have taken an interest in this work. We shall not forget, either, the dear ones whom they have left behind who specially need the comfort that only the Master can give. Dr. Glenny leaves his two little motherless babes, who are scarce old enough to realise the parting. Mr. Glass, who

ought to be resting on furlough after strenuous work in Brazil, has nobly responded to the call from the Putumayo and turned his face again to the darkness, and leaves his wife and little ones behind for a season; while Mr. Walkey leaves a young wife in the homeland, who eagerly looks on to the time when she too can go forward to join her husband in his work for Christ in the dark heart of South America.



WE are looking forward with great interest to hearing from the lips of Rev. Charles Inwood the story of his tour through the mission fields of South America. **The Queen's Hall Meeting.** Mr. Inwood will speak at the great gathering at the Queen's Hall on January 14th, and no one who can possibly arrange to be present should miss this opportunity of hearing the thrilling story that Mr. Inwood has to tell. Mr. Ritchie, who has been conducting a vigorous campaign in Scotland on behalf of South America, will also take part in that meeting, and Mr. Dan Crawford, whose recently published book, "Thinking Black," has produced such a profound impression on all lovers of Missions, has kindly consented to speak. Our directors will be represented by Dr. Len Broughton and Dr. Dixon, whose gift of getting right to the heart of things leads us to expect messages of great power.

" SOUTH AMERICA."

MUCH disappointment was caused last year to the large numbers who failed to gain admission to the hall.

Tickets Please!

Every seat was occupied, and hundreds had to be turned away. This year, admission to all parts of the hall will be by ticket, and we would urge upon our friends who desire to attend this great gathering the necessity of applying early for their tickets. There will be a small number of seats reserved and numbered; tickets for these can be had from the Secretary, at 2/6 each.



IN connection with Rev. Charles Inwood's return from his Missionary tour through South America, we would

Mr. Inwood's Return.

remind our friends of the opportunity thus presented of making the needs of that dark land more widely known. Mr. Inwood has visited many of the mission fields of the world as a deputation from Keswick, and has seen some marvellous outpourings of God's Holy Spirit in those distant lands. Those who have heard Mr. Inwood tell the story of the African Pentecost, which he was privileged to share in, will never forget it; and though the story he has to tell of South America may be one of darkness rather than light, yet it is pregnant with hope of a glad dawn that he has already seen breaking over that dark land, lighting with glad promise the mountains of Peru, spreading over the vast plains of Argentina, and penetrating even to the gloomy depths of the dark forests of Brazil.



IF you can arrange a meeting at your church, or get the churches of your town to unite in a great public

A Great Opportunity.

meeting, we shall be glad to ask Mr. Inwood to come and tell you of what he has seen in South America. There is a great and growing interest in that long-neglected continent: people are asking questions about it and its needs; here is an opportunity to get first-hand information from the lips of one of our most experienced Missionary travellers. If friends are desirous of arranging for a lantern lecture, we

would also remind them that Mr. Ritchie, from Lima, who is at home on furlough, or our General Secretary, both of whom have spent many years in Peru, would be glad to visit them, and, besides showing pictures of exceptional interest, tell of the progress of the Gospel in that land.



WE are thankful to the many friends who have taken copies of our prayer calendar,

Our Calendar Again.

but we have a large number of these on hand yet, and we should be grateful if our friends would help us to dispose of them as rapidly as possible. Our sole desire in issuing this calendar is to draw forth intelligent and concentrated prayer for all our workers and their work at regular intervals. Will you help us, and so help South America, by taking several of these calendars and circulating them among your praying friends? We shall supply parcels of six or twelve, post free, to anyone who will try to sell them for us.



WE have quite a number of small posters suitable for hanging on the wall or in a

To Our Helpers.

shop window, advertising this Magazine. The poster contains a reproduction of the cover, over which is printed "Magazine of the Evangelical Union of South America," and underneath, "May be obtained here, One Penny, monthly." Will our friends who are acting for us in distributing the Magazine, and who could arrange to have one of these hung in the vestibule of their church, or placed with the local newsagent, communicate with us and we will send one or more of these for their use?



WE have still many Missionaries on the field waiting to be linked up with "Missionary Intercessors" in the

Intercession. homeland. Who will take up this most valuable of all ministries at the opening of this New Year, and fulfil it faithfully as a charge from the Risen Christ? The Lord is at hand!

"Not Thibet, not darkest Africa, but Brazil with its virgin forest, is the least explored land under the sun. There are vast areas in it which no Stanley has ever penetrated, not to speak of a Livingstone."—"Sunday at Home," February, 1912.



My Visit to Peru.

An old Indian of the Sierra.

By the Rev. Charles Inwood, F.R.G.S.

FROM Lima to Arequipa my companions were Mr. and Mrs. Millham. A group of friends accompanied us to the steamer which lay waiting for us in Callao harbour. I had spent only a week in their midst, but in that brief period we had come to esteem each other, and it was not without a pull at the heartstrings that I bade them

all farewell in the Lord. The two days at sea were uneventful. The long swelling waves which sweep in from the Pacific furnished quite as much motion as we cared for, and the landing at Mollendo was an experience one would not wish to repeat. Our steamer lay out at sea a mile or more, and we had to be conveyed ashore in boats which the great waves tossed up and down

"SOUTH AMERICA."

like cockle shells. When storms prevail landing is impossible, and passengers are carried to the next port to await better weather. The railway journey from Mollendo to Arequipa occupies five-and-a-half hours, and a wonderful journey it is. Arequipa is nearly 8,000 feet above sea level. For the first hour and a half we were climbing up and around the mountain range which skirts the coast; at every turn getting some fresh glimpses of the ocean in the distance. Then we entered the region of mist and cloud where nothing was visible for more than a few yards on either side of the train. Then we suddenly emerged into "the desert," with its vast stretches of barren waste, its famous sand dunes, its brilliant sunshine, and its unflecked sky of deepest blue.

Here we got our first view of the great volcano, "El Misti," rising from the plain to a height of 19,000 feet, with shoulders and brow crowned with virgin snow. Then leaving the desert we plunged into a wilderness of mountains which rose above each other like the mountain waves one sees in a winter gale on the Atlantic. Then suddenly in a great rift in the mountain range we caught the first glimpse of the river Chile, with its green fringe of vegetation, which widens into a valley of great fertility and beauty. Then as the sun sank in the west he poured a flood of crimson across the snow-crowned head of Misti which made one gaze in silent awe—a vision of unearthly beauty, such as no finite mind could create. Half-an-hour later we steamed into Arequipa, and were warmly welcomed by Mr. Sears and Miss Watkins. After the cold damp fog which broods over Lima, the crisp air and sunshine of Arequipa were most welcome. In the conquest of Peru for the Lord Jesus this city will be a strategic centre of importance, hence we must lay our plans to capture it. Up till now it has been bitterly clerical and hostile to all evangelical effort. Now a



Great Cross on the Hill of Sacahuaman, above Cuzco. On this Cross there is an inscription stating that anyone kissing this Cross and repeating an Ave Maria and a Paternoster obtains one hundred days' indulgence!

new day is breaking. The working man and the student classes are feeling the inspiration of a new breath of freedom and yearnings of a new order are springing up in their minds and hearts. One of the ablest of the anti-clerical party now represents the city in Congress. The newly-elected President found many of his staunchest supporters here. There are a thousand students in the University, many of whom hail from the Sierras of Peru and Bolivia. These take back with them into their distant homes the new ideals and aspirations which spring into being with the earliest glimpses of freedom. We desire that these ideals shall be Christian ideals, and this freedom the freedom of the truth. Our work here, though in the "day

of small things," is healthy and promising.

The Hall in which we hold our meetings is the front room of a dwelling house such as is used in the adjoining houses for business offices. This we have fitted up at our own expense, and yet for these premises we have to pay a yearly rental of £140. The Hall will hold nearly a hundred, and often is well filled, with a crowd also around the door. This happened each of the three nights of my meetings, and a more earnest and attentive congregation one could not desire.

Each morning I also met the little band of workers, and as we gathered around the Word, the Master met us, and caused our hearts to glow. On Sunday afternoon I held an English service, at which fifteen were present, practically all the English-speaking persons in the city. One lady told me afterwards that she had lived here for four-and-a-half years, and this was the fourth English service held in that period. All seemed very grateful for the opportunity and for the message. The closing service was in Spanish, on the evening of the same day, after which the little group of believers

MY VISIT TO PERU.

gathered around the Lord's table to "show forth the Lord's death till He come."

Having no service in the forenoon of the Lord's day, I decided to attend Mass in the Cathedral. It is a large and noble structure, and much less ornate and tawdry than most of the churches which I have seen. The service was saddening in the extreme. To my surprise I found less than seventy women and fifteen men present, none of whom showed the faintest interest in the proceedings. No word was uttered which they could understand. Here in the most bigoted city of Peru we had considerably more men and women at our week-day meetings in the hall than were present on Sunday morning in the Cathedral. Where was the manhood of this populous city? It was where the manhood of this Continent is. It is outside the Church, having lost all faith in the Church, and loathing its immoral priesthood. The revolt of the men is not so much against the dogmas of the Church as it is against the foul and filthy lives of the priests.

That Arequipa is ripe for a forward evangelistic movement was borne in upon my mind with a conviction which has grown into a burden. Oh, that the Christians at home could feel it too. Mr. Sears is alive and awake to this. He has drafted an Extension Scheme which does credit alike to his head and heart. For the sum of £4,500

he can obtain a site in a splendid situation and build a hall, a school, a residence for the Missionary, and another for our faithful native Evangelist, Señor Cabello, and also have a large plot of ground upon which the young men, who now spend their leisure hours in places and pleasures which debase body and soul, may have healthy recreations. The rent we now pay for our small premises would pay the interest on the sum required. But I would fain hope that some man or woman of wealth will esteem it a privilege to supply this need, and by so doing lay the foundations of a work, the issues of which will mean so much for the redemption of Peru in this critical hour in her history. What steward will hear and obey the Master's call?

Mr. and Mrs. Millham and Mr. Sears were my companions from Arequipa to Cuzco. The distance is not very great, but the grades are tremendous, rising to a height of 14,666 feet above sea level, and the trains do not travel at night. This was my first introduction to the higher altitudes of the Andes. Some of the passengers evidently felt the first day's rise severely, indeed few persons make the journey for the first time without a touch of "*soroche*"—mountain sickness. Even children often suffer severely. The altitude did not affect me in the slightest that day, and I fondly hoped I was going to be immune. Alas! I



Indians of the Sierra.

"SOUTH AMERICA."

was soon disillusioned. We stayed the first night at Juliaca, and here my sufferings began. The sense of suffocation made sleep impossible that night, and this was only the beginning of my sorrows. The journey next day and the second night at Sicuani were little better, and it looked as if I should have to turn back within sight of the goal.

The hope of improvement held out by my companions, though not realised, led me to press on. The journey from Sicuani to Cuzco on the third day was through a wonderful valley. On either side colossal mountains reared their heads, whilst the terraces on their sides, and the fields and herds in the valleys bore testimony to the industry of the Indian people. Everywhere with oxen and rude ploughs they were ploughing the ground and sowing the seed for next year's harvest. Vast herds of cattle roamed the valleys, each herd in charge of some solitary Indian woman, who with spindle in hand spun the wool, and at the same time watched the flocks and herds. Then one saw thousands of graceful llamas, the patient carriers of the sierras. All along the route villages of Indians dot the landscape, but no one is there to tell them the way of life; indeed, in this three days' journey from Arequipa to Cuzco there is not one solitary messenger of the Gospel.

The city of Cuzco lies at the head of the fertile valley which bears its name, and is itself embosomed in mountains. Our Mission premises command an extensive view of the valley and mountains, and from my bedroom I stood and gazed in silence upon that enchanting panorama, and wondered when these mountains would echo to the "feet of Him that bringeth good tidings that publisheth Salvation." I met in Cuzco, Professor Bingham and Professor Gregory of the Yale University Expedition.

The latter said that Cuzco was "the Paradise of Geologists." Certainly to the geologist and antiquarian it has few, if any, equals. In the Inca days it was the centre of the noblest civilisation that had yet appeared upon the Western Continent, unquestionably superior to the Aztec civilisation of Mexico.

It was to the Inca Empire what Mecca is to the Moslem, and Rome to the Papal world. Here the most tragic drama of history was enacted, when a handful of fanatical, freebooting Spaniards wrested the sceptre from the Emperor's grasp, and in an incredibly short time totally overthrew the Inca Empire. In eleven years from the time that Pizzaro captured and assassinated the Emperor, the Spaniards were practically masters of the empire. To-day Cuzco is only a city with a great past. Apart from its past history, one would not care to spend three hours in it.

It took no common courage to take the Gospel to such a bigoted city, and the men who did so carried their lives in their hands. Only fourteen years ago, warned by a kindly disposed Prefect, they had to flee for their lives under cover of night, and when their flight was discovered next morning the bells in all the churches rang out a peal of joy. Were our workers to leave to-day, no bells would peal

as then. The work of our Missionaries, and specially the self-sacrificing efforts of our nurses, have changed the attitude of the people, who look upon us as friends.

Of course the priests oppose as bitterly as ever, and occasionally some tool of theirs attacks our work in the public press, but the people laugh at these attacks, for they have learned who their real friends are. Our hall is not a good centre for aggressive work, but it was the best we could get at the time. I held two meetings there for the



Indian of Cuzco with a Native Water-pot.

MY VISIT TO PERU.

native Christians, and we had most attentive congregations. The oldest member of the church prepared a characteristically ornate address of welcome.

The "Quiet Hours" for the Missionaries were held at night, and were seasons of grace and strength. But my main work here was to preside at the Annual Field Council. We began at 9.15 the morning after my arrival, and by long sessions and close application we got through a large amount of administrative work that week. The brethren are full of hope, and devised wisely and well for the consolidation and extension of the work.

The most pressing needs on all hands are more workers and better buildings in which to carry on the work. And these needs can be furnished only by our friends in the homeland.

Early on Monday morning we left for Urco, a distance of twenty-six miles over the most atrocious mountain tracks I have ever crossed. How our horses kept their footing was a mystery to me.

Not having been on horseback for thirty years, this journey was rather trying to my nerves. We were warmly welcomed by Mr. and Mrs. Payne on our arrival that night, and they did all in their power to make us comfortable. Next day we resumed our Field Council. The work of the farm was carefully reviewed, and recommendations were passed with a view to aggressive work amongst the Indians. These Indians speak Quechua, and hitherto no Missionary knew that language. Hence no Missionary effort had been or could be attempted, though this was the purpose for which the farm was acquired several years ago. We decided to

remedy this state of things. We have agreed to employ one of our native Christians who is equally familiar with Spanish and Quechua, and expect he will be free to enter upon this work in January. We shall have to build a house and a hall for him, but we believe the friends at home will enable us to do this. There are three and a half millions of Indians in Peru, and

at least two millions of these speak Quechua only, and up till now nothing is being attempted for their evangelisation.

We spent six days at the farm. To workers who are isolated as Mr. and Mrs. Payne are, such a visit is of great value. The fellowship each day and the "Quiet Hours" each evening will never be forgotten either by them or us. In the old Inca days this farmhouse was a military centre of commanding strategic value. We hope and pray that now it will become a strategic centre in winning the Indians of these sierras for Jesus Christ.

Upon my return, three days more were spent in Cuzco, on one of which we visited the famous fortress which overlooks the city and the valley, and whose capture was one of the most daring exploits in the Conquest of Peru by Pizarro. In one of the outer walls, which yet remain, there is a stone whose weight is estimated at 360 tons.

How it was brought from its distant quarry and built into the fortress without machinery is a problem none can solve.

On Friday I bade farewell to Cuzco and the friends, and the same night reached Puno, on the shore of Lake Titicaca. I embarked in a small steamer of 450 tons. We were sixteen hours from port to port,



Indian "Cargador." A Porter of Cuzco. These men are immensely strong and carry almost incredible loads. This is a very fine type of the old Inca race.

"SOUTH AMERICA."

one hour of which was spent on a sandbank. Fortunately the night was calm, though bitterly cold. This is the highest lake in the world, and covers an area of 5,000 square miles. We passed in the daylight close to the Islands of the Sun and the Moon, the Cradle of the Inca Empire and the Sacred Centre of its national worship. The Bolivian mainland was thickly populated. Villages, large and small, appeared in all directions, peopled with industrious Indians; yet so far no herald of the Gospel has penetrated these valleys to bring to them, in their blindness, the light of life.

Late on Saturday night I reached La Paz, the real Capital of Bolivia—a fine city nestling in a valley, at the feet of the Alto, and above which the famous mountain of Illimani towers in awe-inspiring majesty.

There are two Missions in La Paz—the American Methodist and the Canadian Baptist—and already they have much to cheer them.

Bolivia is far more anti-clerical than Peru, and much of its recent legislation is of the most drastic kind. Towards the end of last year the Civil Marriage Act became law. Now no Priest can perform the ceremony of marriage until the parties concerned produce the Certificate of the Civil Marriage.

Three happy days I spent in La Paz. We had about fifty persons present at the

English Service on Sunday morning, and a gracious season it was; and in the evening a large congregation of natives who listened most attentively to the simple gospel message. We had a "Quiet Hour" on Monday and Tuesday night, and the Lord drew very near to our hearts. Early on Wednesday morning I started on a two days' journey to Antofagasta. Calling on my way at Oruro to visit Mr. and Mrs. Turnbull of the Canadian Mission. I had been told that the journey to Antofagasta was monotonous beyond description, but it was not so to me. On every hand one was in the presence of the handiwork of God. Snow crowned mountains, smoking volcanoes, wide plateaus encrusted with an alkali which glistened like snow in the brilliant sunshine, invested the landscape with fascination for me. But when I reached the sea level on Friday morning it was an unspeakable relief to breathe naturally once again. I took the steamer to Valparaiso hoping to cross the Andes to Buenos Aires, but the Trans-Andean Railway was still closed, and I was compelled to go round the Magellan Straits, a sea voyage of over three thousand miles. This meant a loss of twelve days and the consequent curtailment of my work in the Argentine. But it was accepted as God's plan for me, and in it the heart found rest and joy.

THE MONEY OF OUR KING.

If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Would their tithes and offerings bring,

Then the windows of the heavens
Would open wide at His command,
And He'd pour us out a blessing
That would overflow the land.

If we only had the money,
It would give redemption's song
To weary hearts now crying out,
"How long, O Lord, how long?"

And the "thirsty land" would blossom,
And the "waiting isles" would sing,
If we only had the money
That belongeth to our King.

O ye stewards, get ye ready!
Soon will come the reckoning,
When we'll answer for the money
That belongeth to our King.

WILL YOU HELP US?

WE want prayer for South America and for our workers there. Victories cannot be won, the powers of darkness overthrown, and Satan's captives set free, without intelligent, definite, believing prayer. With this thought before us we have prepared our South American Prayer Calendar, where day by day prayer is asked for one of our stations and the workers there, mentioning them by name. Thus we hope to have a volume of united and concentrated prayer pouring forth each day for one or other of our stations. Will you help us to circulate this calendar widely among praying people. Take at least one yourself; send one to your friends who are interested in Missionary work, and ask them to make it known. It only costs 6d., or with postage 7½d. We will send six or more post free.

SEND FOR IT NOW.

Our E.U.S.A. Prayer Circles

"Because the Syrians have said, the Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."—(1. KINGS xx, 28.)

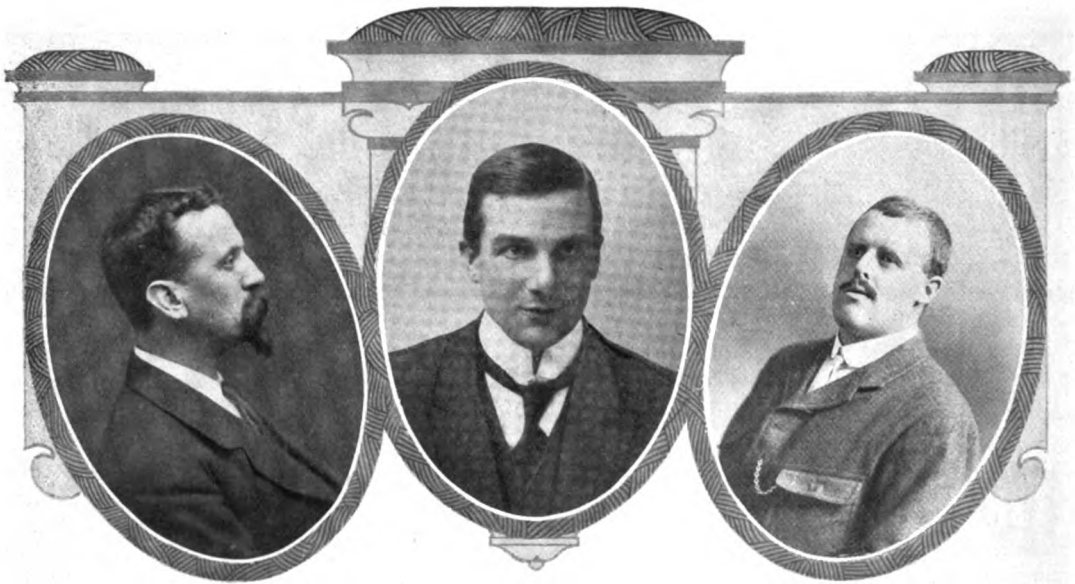
PERHAPS it is because South America has never been visited by that gracious working of the Spirit of God which we call "Revival," many Christian people seem to view the position from the standpoint of the Syrians in the incident related in the chapter from which the verse above is taken, and conclude that it is beyond the power of God to reveal Himself in that land where the forces of evil have for so long held sway. We need to remind ourselves that no outward conditions are sufficient to prevent God from gaining the victory, and that He is able to turn the hearts of men unto Himself in any part of the world.

Certainly it is a fact that the conditions are in some respects very similar. The missionary forces in South America might truly be compared to "two little flocks of kids," while the opposing forces of evil fill the country. It is here that the Prayer Circles are to exert their influence, and we can ask God to reveal His power through the few who have gone as His representatives—and ours—so that great victories may be won both in the valleys and on the hills—indeed, all over the land.

Therefore, instead of mentioning some special matter relating to each section of our Field Work for prayer this month, we wish rather to call out your prayers for the whole Continent of South America. For several years some of our friends have been asking God to manifest His power in that land of darkness, but up to the present there has been no widespread work of His Spirit, only the evidence of His work in individual lives and districts. That it is in

the power of God to reveal His might over the whole land, in causing men to forsake sin and turn from idols to serve the Living and True God, we have no doubt, and, as the effectual fervent prayer of a righteous man availeth much, so we believe a determined waiting upon God for this revelation of His power would lead to that ingathering of people into His Kingdom in all parts of South America, which we so much desire.

No difficulty is too great for Him, and though the position taken by the majority of Christian people in relation to South America seems to be similar to that taken by the Syrians in the record referred to above, there is no reason why it should not be proved that they are mistaken in their estimate of God's power and ability, just as these people were. Eastern lands have had this glad experience, and why should not the Western Continent also know something of this quiet working of God's Holy Spirit which leads human beings of all classes to evidence that desire after spiritual things to which previously they have been strangers. As we begin a New Year shall we not ask that 1913 may be remembered as the time of a gracious visitation of God in South America, just as Wales, India, Korea, and other lands look back upon past days in which special attention was given to the things of God, because He turned the thoughts of men towards Himself. Shall we then set this before us as a matter of constant prayer, both in the meeting and in our homes, that God will reveal Himself in South America during this year, convicting the people of sin and leading them to confession and faith in our Lord Jesus Christ?



Mr. Frederick C. Glass.

Dr. Elliott T. Glenny.

Mr. O. R. Walkey.

Off to the Putumayo.

By Rev. Edward T. Reed.

THE Farewell Service for our brethren who are now on their way to the Putumayo region was, through the kindness of the Rev. J. Stuart Holden, M.A., held in St. Paul's Church, Portman Square, London, on Monday, December 2nd, 1912.

The three Missionaries, Dr. Elliott T. Glenny, Mr. Frederick C. Glass and Mr. O. R. Walkey, with members of their respective families, a number of the Directors, officials, and a large gathering of Christian friends, assembled in the Church at the time appointed, and participated in a service of intercession and dedication, which, on account of its simplicity, depth, and impressiveness, will not soon be forgotten. The lesson (John x., 1-18) was read by Mr. E. H. Glenny, the father of Dr. Glenny, the leader of the new Mission.

The address of the Rev. J. Stuart Holden was based upon the words, "There they dwelt with the King for his work" (I. Chron. iv., 23). After referring to the indignation aroused by the revelation of the terrible atrocities in the Putumayo region, and the consequent passion born of the love of God

which found a practical expression in their brethren who were so soon to go forth, it was pointed out that although they might be called upon to face sacrifice, suffering, and even death itself, yet having realised that there was only *one* place for them—a place not indicated only by the Directors of the Union, and by the Christian Church, but by *Christ Himself*—there they might dwell with the King for His work.

To avoid the great danger of spasmodic communion with Christ and to dwell or abide in regular unbroken fellowship with Him were essential, not only for effective work but for the maintenance of a right relationship with fellow-workers. If they dwelt with the King they would have no difficulty in dwelling with their fellow-workers. They were going to a region where the atmosphere was one of unspeakable moral depravity, and they should have Christ their Lord and Master as their real environment. They should dwell or abide, primarily, not with the difficulties, darkness and loneliness, but with the King, Who is power, light and love.

They were to dwell with the King for His

OFF TO THE PUTUMAYO.

work which they should spell with a capital "W." It was neither child's play, nor man's play, but hard work to which they were going. Only by strenuous toil could they shew their love to Him. They would often be tired in body, muscle and brain, as they patiently, and, possibly, with little excitement, carried on His work: not the work of this Society, nor of any section of the Christian Church, but His work. These brethren went forth, not with our compassion but with our congratulations, to dwell with the King. They would be surrounded with a love which would never fail, a staff upon which they could always lean, a sympathy which would never be exhausted. Might they be able to say when their work was done, as the Master Himself said, "I have finished the work which Thou gavest Me to do."

At the conclusion of the address the hymn beginning:

"Loved! then the way will not be drear,"

was sung, our three brethren standing side by side at the Communion rail. It was a touching moment; and when the three pioneers knelt together, and were committed to God in a commendatory prayer, offered by Mr. Holden on behalf of the whole praying congregation, the consciousness of the King's presence and of the touch of His pierced Hand must, we think, have been very real to all whose privilege it was to be present at this solemn, beautiful, and deeply impressive service.

In our October (Special Putumayo) issue a short biographical sketch of Dr. Glenny was given. We think that our readers will be glad to have the following particulars about Mr. Glass and Mr. Walkey:—

Mr. Frederick C. Glass went out as an engineer to Brazil twenty years ago. He also worked as an assayer on an English gold mine. It was during this period that his conversion took place, followed by his decision to become a Missionary—a career which he began on his own account without any backing from the home country—and for five years worked as a colporteur, and it was found that he possessed an extraordinary capacity for selling Bibles. To colportage he added evangelism, taking charge of a station on the coast. In an expedition across Brazil to the Bolivian frontier on behalf of the British and Foreign Bible Society, he covered six thousand miles in seven months, passing through territories

never before visited in this way, and on a second journey by the same route he established five mission stations across Brazil. Several years later in a dug-out canoe on the great Araguay River Mr. Glass visited Caraja Indian villages, where the folk are as primitive as any in the world. His canoe and his property were at their absolute disposal, and he found them as honest as the day. Their nature is lovable in many ways; their friendship, once the first timidity is overcome, is worth keeping, and the unwritten laws and customs of these naked Indians would frequently put our modern civilisation to shame. Mr. Glass is the author of two books entitled, "Through the Heart of Brazil" and "A Thousand Miles in a Dug-Out." He will accompany Dr. Glenny on the preliminary expedition to the Putumayo region.

Mr. O. R. Walkey, the third member of the party going out to the Putumayo region under the auspices of the Evangelical Union of South America, after matriculating in the first division at the London University, continued for three years the study of the theory of mechanical engineering, including surveying at University College. He next had over two years workshop, drawing office, and chemical laboratory experience in the Great Western Railway Works, Swindon. He passed in 1901 the qualifying examination for the Associate Membership of the Institute of Civil Engineers, and having later on been formally recognised by the London University as a teacher of mechanical engineering, he became an instructor in that science at King's College, taking out parties of students for surveying instruction. He subsequently went to Tasmania, where he acted as surveyor to an oil company. This engagement was followed on his return home by a year on the teaching staff, by special appointment, at University College, London.

Having taken up astronomy as a hobby, Mr. Walkey has done much serious work in this branch of science, and is shortly to be elected a Fellow of the Royal Astronomical Society.

In addition to his scientific training, Mr. Walkey studied for the ministry of the Church of England, and was ordained by the present Bishop of Durham. For many years he has been engaged in Christian service, and it is believed that the special training which he has had fits him for the pioneer work in which he will be engaged with Dr. Glenny and Mr. Glass.



On the River Sinu.

A Colombian Mission.

Written and Illustrated by John L. Jarrett.

Mr. Jarrett, whose genius lies in pioneering and the opening up of new work, was one of the founders of the work in Peru nearly 20 years ago. That work has passed through the period of bitter persecution and has entered upon a phase of steady progress, and God has called his servant to lay foundations in another dark corner of the Great Continent.

Although not directly under the U.S.A., Mr and Mrs Jarrett work in fullest fellowship with the Union, and we hope that at no distant date the valuable work which they are building up in the Forests of Colombia will be definitely united with that of the Evangelical Union of South America.

The following article from Mr. Jarrett's pen, which appeared in "All Nations," will be read with great interest by our readers.

FROM Cartagena westwards towards the Isthmus of Panama, and about halfway between the two points, the River Sinu enters the Caribbean Sea. By several mouths, the sluggish brown waters, bearing on their bosom great masses of plants and tangled brushwood, mingle with the blue of the ocean.

You reach the river by steam, motor, or sail boat from Cartagena, where the ocean steamer leaves you, choosing which is first available, for nothing is certain, and you may spend two days *en route*, or you may spend seven. Wind, water, and cargo and captain are all important factors in your movements.

Steaming up the river, every turn reveals fresh beauties and wonders, but the heat is terrific,

and the nights are usually spent in wooing sleep, but never winning it. There is a tiny fly which defies any mosquito net, yet its sting is like a red hot needle. When, through sheer exhaustion, you feel like sleeping, then all is bustle and confusion on board, folding beds must be packed away to make room for cargo. A wash in a bowl as large as a teacup, which is all the washing appliance there is on board, and this not often used, a cup of strong coffee (cups washed in aforesaid bowl and wiped on a tablecloth too dirty to be used on the table), and you try to feel fit. After passing through many miles of forest on the lower river, you come to the cleared land, where there is a succession of beautiful pastures and numerous hamlets, villages, and towns. Here there is a magnificent opportunity for Missionary work. Thousands upon thousands of people most accessible. I have seen no such mission field in all my experience.



Campanito Children.

A COLOMBIAN MISSION.



A "Home" near Campanito.

The people, although nominally Catholic, seldom see a priest. In only three towns of more than fifty I know, are there resident priests—one in each case. There are schools in some places, but many of the people are quite illiterate. Wherever you go you get an audience at once ; for a lantern service in the open air a whole town will turn out. No Missionaries have ever visited the region before, and, so far, we are alone in the work. We want helpers to enable us to start regular work in one or two of the towns, and to make possible a more systematic visitation.

We leave the steamer at Cerete, and from there take a journey thirty miles back into the bush, right into the heart of the forest. If conditions were primitive and wild on the river, they are more so here. Our home in Campanito is in a village on a large cattle rearing and rubber plantation. Through the forest in every direction paths lead to other settlements and villages.

The people live in rude huts, often nothing more than a roof. Sometimes part of the house is enclosed with canes, and sometimes these are plastered over with mud. A bench of sticks makes a bed, though many sleep in hammocks. A pot or two for cooking purposes, a mosquito net, a wooden spoon or two, and you have all the household utensils and furniture. A leaf spread out makes both table and tablecloth, and for drinking vessels the gourds from the forest are used. Food consists of rice, yucca, yams, plantains, sweet potatoes, and Indian corn, and frequently fish or meat, for the men are great hunters ; with knife and bow and arrow and a dog they will capture large

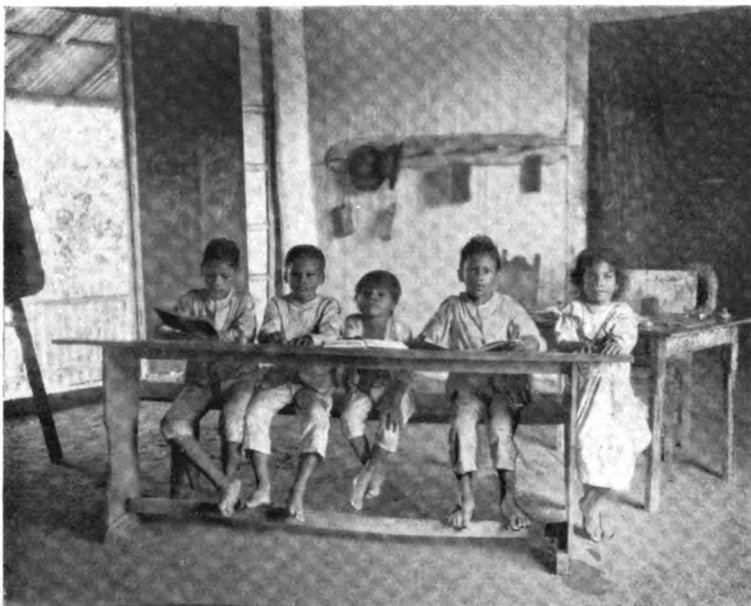
animals. Food is plentiful and cheap. There are many small settlements where the people raise coffee, cocoa, rice, maize, sweet potatoes, yucca, yams, and plantains, keep a few pigs and chickens, a cow and a donkey, and where the surplus produce will purchase calico for clothing ; or rubber gathered in the forest, or a few ropes or baskets made from the abundant fibres found everywhere will provide any extra money needed. Yet the people are poor, and content to live in poverty for lack of enterprise and energy.

We have a day school for the boys and girls, night school for the men, and Mrs. Jarrett spends a large part of each day in the village amongst the women and children. The days are very full of work. Very often, though tired and weary, the night's rest is disturbed to attend to some sick one, and frequently we rise before the sun to find some waiting at the door who have come a long distance for advice and medicine or surgical treatment. There is no doctor within a day's journey, and the people are very sickly, besides being exposed to many dangers



Family Group at Campanito.

"SOUTH AMERICA."



School Children at Campanito.

from falling trees, tangled undergrowth, and deadly snakes.

The people have lived in entire ignorance of the Gospel; they have received no teaching whatever. We have had most interesting audiences from the very beginning. As none can read or write, we have to teach them the words of the hymns as well as the tunes. Now they know and sing well several hymns.

On Saturday nights lantern services are held, and create a great interest. These people have never seen anything of the kind before, and large crowds gather, whose astonishment and surprise baffled description. It is a wonderful opportunity to preach the Gospel, and our limited supply of slides

was used over and over again, always fresh to some in the audience, always interesting to all. We need a large supply of Gospel and other slides—they will be put to good use in Colombia. Our Sunday work begins early. Then everybody tries to get into clean clothes. Maybe all through the week very little has been worn, but for Sunday every available article of clothing in Campanito is put to good service. Sometimes the one suit has been worn all the week at school, and Saturday has been too wet or too busy to wash and dry. Then some are

missing from meeting, for too dirty or too scant clothing keeps old and young away.

Here there is a work of wonderful possibilities and great scope. God has already



In the Forest, Campanito.

A COLOMBIAN MISSION.

blessed it. We have baptized two men, and from these we constantly hear good news. One of them was left in charge of the day school, though he himself could scarcely read three years ago, but he has worked hard and progressed rapidly.

They also gather together on Sundays,

and sing hymns and read the Word of God. There was no Missionary to leave behind. We need someone to help us in this work. Pray the Lord of the Harvest to thrust forth labourers. We need you all to help us by your prayers and your sympathy.

THE FORMATION OF A CHURCH IN JUAREZ.

By Robert F. Elder.

SOME two years ago a call came to the Tandil and Tres Arroyos Churches to preach the Gospel in Juarez, a town about 50 miles from either place. In September last the first services were held, and God set His seal on the work.

About a year ago a young man from Tres Arroyos, Pedro Visbeek, went to Juarez to work temporarily, and he started a Sunday School, which is still carried on successfully with an average attendance of from 30 to 35 children.

We have recently celebrated our second anniversary by forming a Church. We took advantage of the two days' holiday with which the fall of Rome is celebrated here, and a contingent went from Tandil, and one from Tres Arroyos.

The latter arrived the evening before that from Tandil, and we held a good preparatory meeting that night in the hall which was used as the meeting place. Next morning Mr. and Mrs. Strachan arrived with their members from Tandil. We called it an evangelical invasion of Juarez. Tears of joy were not very far from the eyes of two fairly unemotional Missionaries as they stood together and commented on the fraternising of the converts of three congregations.

All were full of expectancy, for they were to witness, at the morning meeting, the first baptisms in connection with our Juarez work.

After the preaching of the Gospel, five men were baptized, all belonging to the Moscardi family. Our souls were stirred to their depths.

In the afternoon we had another preaching service, when Don Camilo Moscardi (who had been baptized in the morning) and his wife brought their infant Paul to be dedicated to the Lord.

After a further message explaining what a Church is and the meaning of the Lord's

Supper, the five recently baptized converts came forward, and in solemn covenant constituted themselves into a Church. A Church of five! It seems a small thing! But we recalled that in 1781 William Carey joined with eight others to form a Church in Hackleton, and the result we know.

The Spirit of the Lord was upon us, and we saw visions and dreamt dreams: such visions and dreams are the Missionary's inspiration.

After this the members from Tandil and Tres Arroyos joined with those of the newly-formed Church to commemorate our Lord's death, for the first time in Juarez, according to our evangelical practice. As we partook of the sacred symbols we heard "the still small voice." Words fail to describe the blessedness of that first Lord's Supper in Juarez. Before we separated, the five new members gave their testimonies, clear and true, and God blessed them to us all.

At night we had an Evangelistic Meeting when three others manifested their desire to yield to Christ, one of them being the wife of Don Juan Moscardi, who had been baptized in the morning. This caused great rejoicing.

Next evening we had another meeting, and in some ways it was the crowning one of all. From hearts that were overflowing, four of our Tres Arroyos men gave their testimonies, and three more yielded to the strivings of the Spirit.

The newly-formed Church has decided that it must make itself responsible for the rent of its own hall in future. With lighting, etc., that means at least £30 a year. So Tandil and Tres Arroyos must look for new fields in which to invest the money they had been spending in Juarez. The difficulty is not to find them, but which fields to choose, and how to overtake the extra work involved.

THE HISTORIC FAREWELL

At Waterloo Station on December 4th, 1912, to our First Missionaries to the Putumayo.

Colonel Walkey.

Mr. O. R. WALKEY.

Miss Glenny.

Mr. F. C. GLASS.



Rev. J. Stuart
Holden, M.A.

Mr. C. Hay
Walker, J.P.

Mr. F. C. Brading

Mrs. Glenny
(Mother of Dr. Glenny)

Dr. E. T. GLENNY.

Rev. A. Stuart
McNairn.

Miss M. G.
Glenny.

Photo by the L.N.A.

LIGHT AND DARKNESS.

Contributed by W. H. Stanger.

IN an excellent book, entitled "The Bible in Brazil" (by Hugh C. Tucker, Agent of the American Bible Society), the author writes as follows:—"I had a letter from a Presbyterian preacher, in which he said that a man with whom he had spent a night seven or eight years before, and who had bought a Bible, had travelled more than 120 miles on horse-back to hear a preacher, and to plead with him to go and visit his community. He told the preacher of the visit and the night spent with him, and said that he had been reading the Bible all these years. He had read it to his neighbours; a number of them had become believers and wanted to see and hear a preacher." How much the Bible is needed may be seen from a description in the same book of what took place at San Romão, a village of some 800 inhabitants on

the San Francisco River. It is given in the Colporteur's own words. (See p. 172).

"While resting one Sabbath, I witnessed what I have never seen in any other place nor heard tell of before, the *worshipping of the ass* upon which Jesus rode triumphantly into Jerusalem. We were quietly resting and reading under the shade of a great tree by the river side, when suddenly we heard the noise and crude music of a crowd that was marching out of the town along the road leading to the river. I soon saw in the midst of the crowd a small donkey, all decorated, and upon inquiry was told that they were worshipping the animal in commemoration of the fact that Jesus rode into Jerusalem upon an ass. They told me that animal was never used for ordinary purposes, but was kept as a sacred animal and object of worship."

A New Year's Message.

A NEW YEAR! A new beginning! A fresh opportunity! Thank God for the ever-open door that leads to an eternity of infinite promise. Nature is full of new beginnings, and each New Year witnesses afresh to the truth of resurrection and the power of a new life.

We are standing on the threshold of a New Year; before us stretches an unknown path, a path beset with unthought-of dangers, a path leading to undreamt-of possibilities. It may become for each of us the path which, as the shining light, shineth more and more unto the perfect day. We may put our hand into the hand of One who is waiting for us there on the threshold, and in abiding fellowship with Him press on toward the goal—the prize of the high calling of God in Christ Jesus. And who knows but that before the year draws to its close we may have passed with Him, like Enoch of old, within the veil, to the Father's home, there to be for ever with the Lord?

What shall be the dominant note in our lives through the coming year? What the governing motive of all our conduct, the object set before us? Let us in thought fly forward to the close of the year, and, looking back, ask ourselves what we would wish it had been. How often we look back with vain regrets that we have not been more faithful, that we have let slip opportunities of serving our Master that may never occur again. The past is gone beyond our recall: the future is pregnant with opportunity and possibility: the present is ours. Enoch had the testimony borne to him before he went home that he had pleased God. May it be ours to so walk with God during the coming year that such testimony will be borne of us.

In such a walk we shall get very close to God; we shall hear the whispers of His will with greater clearness, and they will come to us with deeper insistence. We shall be called to an ever fuller consecration, to greater heights of communion, to greater depths of sacrifice.

Sacrifice! How little we know of what it means; and yet it is the key-note of Christianity. We have been saved by the infinite sacrifice of the Son of God, and have been called to have in us the same mind which was in Christ Jesus, that mind which led Him to empty Himself for our sakes, to accept utter poverty that eternal riches should be ours. How far have we followed Him along that path of sacrifice? What real sacrifice have we made that others may enter into the life which we have received at such infinite cost? To be still more definite, what real sacrifice have we made for South America? We have the wondrous privilege and opportunity, for how short a time we do not know, of sharing with Him in His great redemptive purposes for mankind—for South America. Such fellowship involves sacrifice, and it may be that we shrink from it; but how we shall wish in that day when we see Him face to face that we had entered more into the fellowship of His sufferings and sacrificed more, that all for whom He died might hear the story and have the chance of accepting His gift of life.

Are we quite sure He does not want us to go? Are we quite sure that we are praying as much for South America as He would have us pray? Are we quite sure that we are giving as much as He would have us give—nay, are we giving or praying as much as we shall wish we had prayed and given in that day when the privilege will be gone for ever?

Brethren, during the coming year let us pray without ceasing; let us give to the point of real sacrifice; let it cost us something to send the Gospel to South America. Don't let us be satisfied with giving what we can afford to give: let us go in for the joy of giving after a godly God-like sort—and give what we cannot afford to give, give to the point of sacrifice. So shall the year be crowned with His blessing, as we enter into the fellowship of His sufferings and know the joy of sacrifice.

A. S. M.

Our Brazilian Headquarters.

Written and Illustrated by Bryce W. Ranken.



Our Brazilian Centre—The Exterior.

SÃO PAULO is the second largest, and decidedly the most prosperous and enterprising city of Brazil ; while the State, of which it is the capital, ranks second in population, but first in wealth, among the twenty States of the Republic.

The present population of the city is estimated at from 350,000 to 400,000, and increases daily, so much so that accommodation cannot be found for the multitudes who come to swell the throng. House rents are thus becoming preposterous, and within the last year, in spite of extensive building operations everywhere, our own rent has been raised exactly $33\frac{1}{3}$ per cent. São Paulo is seriously making preparation to double its population within the next ten years, and there is every prospect that the present boom will continue.

As yet, in all this great city there exists only one Church building devoted to evangelical worship in Portuguese. This belongs to the Brazilian Presbyterian Church. Our own work is carried on in a small rented house, which is entirely occupied by our preaching hall, and two small class rooms. It is the centre of a flourishing work for God. A week's round of work includes :— three preaching services, three prayer meet-

ings, Sunday school, children's meeting, singing class, and four cottage meetings. Besides this, the house serves as a distributing centre for hundreds of Bibles, Testaments, portions and tracts, which are circulated every month. God's seal is upon the work, and during June there were ten conversions recorded, four in July and six in August.

The annual outlay for rents alone in São Paulo amounts to £300, which, while forming a serious drain upon the funds of the E.U.S.A., gives us only very inadequate accommodation for work in such a centre of wealth and progress. We are informed, too, that our landlord is seeking to sell the house we now occupy for our hall. His price is £2,500, and he has already refused over £2,000 for it. It is an old-fashioned building, with timbers worm eaten and rotten with age, but commands this price in virtue of its position on a main thoroughfare and proximity to the centre of the city. If sold, it will certainly be pulled down to make way for a more modern structure, which would give a larger return, and we should be left without our centre. As things are at present in São Paulo, we should find it extremely difficult to get another hall any-

OUR BRAZILIAN HEADQUARTERS.

where in our present district. Our converts are already cheerfully paying the heavy rent and expenses of the present hall, and beyond

time the opportunities for evangelisation on a larger scale, such as would be available with a better equipment, are being lost.



Our Brazilian Centre—The Interior.

this, are doing all they can to put by funds for the purchase of land, and the erection of an appropriate hall and residence for our Brazilian Headquarters. As, however, all are working people, of very limited means, it will take many years to realise our aim, and mean-

We shall be grateful if our readers will make this a matter of special and continued prayer. God CAN give us ALL that is needed, and we believe He WILL if we seek Him in faith.

The Quarterly Meeting of the Liverpool Auxiliary of the Evangelical Union of South America will be held in the Y.M.C.A., Mount Pleasant, on Saturday, 25th of January. There will be a Prayer Meeting at 3.30 p.m., followed by Tea and Conference at 5 p.m. (Tea 6d. each).

OUR FOREIGN STAMP BUREAU.

We hope to make a definite announcement in our next issue as to the formation of our Stamp Bureau.

We regret a mistake in our December number. Mr. Herbert Thew, who has just completed the Spanish Braille New Testament, is not blind as we stated.

DR. HORACE M. LANE.

Brazil has lost her foremost Missionary educator in the death of Dr. Horace M. Lane, on 27th October, after a short attack of pneumonia. He had been in Brazil since 1855, and for the greater part of that time had been occupied in educational work.

He was Director of Mackenzie College, an institution of higher education affiliated with the University of New York, and also of the American School, one of the best primary centres in São Paulo. He was, in addition, Superintendent of the whole of the school work in Central Brazil, carried on by the Northern Presbyterian Board of Foreign Missions of New York.

He was of a large-minded, generous disposition, and will be deeply regretted by a wide circle of friends. He was one of the kindest masters, and no work was ever too much trouble for him to undertake in the service of others. In various ways he has been associated with the workers of the S.A.E.M. from the time that Mission entered Brazil in 1897, up to the present—indeed it was through his instrumentality that the appeal of the Cherente Indian Chief, Sêpe, came to the ears of Mr. G. R. Witte, and led to the initiation of S.A.E.M., now E.U.S.A. work in Brazil.



MY DEAR GRANDCHILDREN,

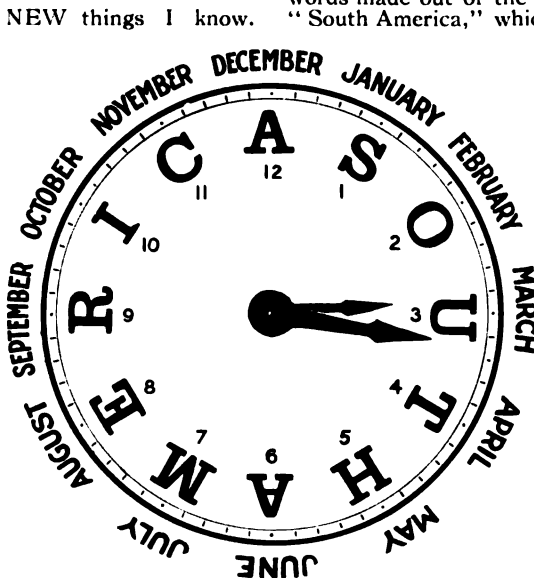
Here we are again! First of all let me wish you a very Happy New Year, if you are not already tired of being wished that.

Ah! if you and I only had the wishing cap we have so often read about in the fairy stories, what a lot of jolly times we would have! How we would bring happiness to those we love, and how trouble and sorrow and pain should never come near them. But then, that would be a lazy way after all of showing our love, and if we only look for them, and use them, we shall get many chances of making this New Year a happy one for all our friends.

You like to have I wonder how many new toys and new books and new games you have had this Christmas? Well now, here is a real live New Year, scarcely more than a few hours old. What are you going to do with it? 365 days! Each one coming to us pure from God. Surely we shall not spoil their brightness and their beauty!

But what about the 366 days of 1912? Some of them soiled, many of them wasted. We badly needed a NEW YEAR indeed. For all those days we shall have to give an account. If we could only have a few of the special ones back, how differently we should live them over again. But let us cheer up! Those days can never return, yet thinking of them should help us to make the best use of the new days that God is giving us.

Some of you, I guess, are pretty sharp, and will have noticed that the grown-up readers of this Magazine are having a special Calendar for the New Year, and I know you like to be up to date, so I have got a Calendar ready for you. Another circle you see. That makes three so far. How do you like it? You say it is not so smart as Father's and Mother's Calendar.



Well, now suppose you cut it neatly out, or copy it, trace it if you like, and stick it on the cover of SOUTH AMERICA, and then paste the cover on to a piece of nice white cardboard, and try how clever you can be at painting a sort of frame around the whole; or better still, if you have a spare frame at home, use that. Then hang it up somewhere in your own room where you will be sure to see it the last thing at night and the first thing in the morning.

No, I am not going to offer a prize, but I'll tell you what I will do. I will give a prize to the boy or girl under 16 who sends me the longest list of words made out of the letters of the two words "South America," which you will find round the Circle.

This is a sort of Continent-Circle-Clock-Calendar, isn't it? And that is just what it is meant to be, so that it may remind you every day and every month right through 1913, of the great need of the "Continent of Opportunity" as we call it, with its thousands of poor cruelly-treated Indians who know nothing of the love of Jesus Christ; and of its thousands of so-called Roman Catholics who know little more than the Indians do of that great love.

Then this C.C.C.C. has another meaning. It is good to think and read of and pray for South America, but we must follow that up by what the C.C.C.C. suggests. You will notice its two hands are pointed at U. Surely the question it is asking you, if you will but listen to it ticking, is "What are YOU going to do with your hands for Jesus Christ for South America in 1913? Well, what are you going to do? It is for you to say,

Your affectionate
GRANDFATHER.

P.S.—If I were a prophet instead of a Grandfather I should foresee that you were going to make good use of the C.C.C.C.

RESULT OF MAP COMPETITION.

1st Prize, Ruth Goodfellow, of Forest Hill; 2nd Prize, Egerton Herriott, of Hungerford. The next best maps were sent in by J. E. Cammell, of Oxford, and Richard Williams, of Chepstow. 20 maps were sent me altogether. Thank you one and all for the interest you have shown.

— THE —
SCRIPTURE GIFT MISSION

appeals for special help to
enable the Committee to send out

1,000,000 GOSPELS
TO
SOUTH AMERICA

at a cost of about **£2,500.**

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Issued by the **SCRIPTURE GIFT MISSION**
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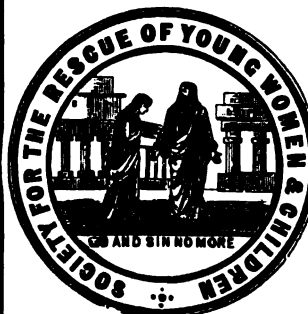
"THE CONTINENT OF OPPORTUNITY"

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**SEND HELP
TO THE RESCUE**



SOCIETY

**THE
RESCUE**

SOCIETY,

every year and
all the year round
since **1853**, has
been seeking to
rescue the fallen
and lead them to
Christ.

To accomplish
this and to save
girls in danger,
SIX HOMES
are maintained

to give them food and lodging, and training for
domestic or other suitable employment.

Our friends of 1853 are dead. What are we
to do if the Christians of 1912 do not take up
the financial burden and become annual
subscribers?

**We are treating a despised class in the way indicated by our
Lord Jesus Christ when He said: "Neither do I condemn
thee. Go and sin no more."**

**We therefore appeal with confidence
for the help so sorely needed.**

Rescue, Preventive, and Maternity Cases are received from
all parts of the Kingdom.

*Annual Subscriptions and Donations will be gratefully
received by the Secretary.*

C. STUART THORPE, 205 Great Portland Street, W.

If you believe that the Gospel is the Divine
remedy for the errors of Ritualism and
Romanism, you should support the Wickliffe
Preachers, who carry the Gospel of glad
tidings into the darkest Ritualistic villages of
Old England.

If you pray that the Nation may be saved
from the domination of Rome, you should
assist the Wickliffe Preachers, who are
always at work to awaken our fellow-
countrymen to the present Perils to Evan-
gelical Truth.

*The Protestant Society, which has most living Agents, conducts the
greatest number of Meetings, and has proclaimed the Word of God
to 7,138,393 people, is the Kensit Crusade and Wickliffe Preachers.*

FUNDS URGENTLY NEEDED FOR GREAT WINTER CAMPAIGN.

Send for Annual Report.

J. A. KENSIT, Secretary.

If you realise that the Children hold the
key of the future of the Empire, you are
invited to help the Wickliffe Preachers in
their great Protestant work amongst the boys
and girls.

If you desire the dissemination of sound Gospel
and Protestant Literature, support the
Wickliffe Preachers, who last year circulated
563,667 Publications in areas affected by the
blight of Sacredotalism.

Write for the Protestant Block Calendar for 1913. 1/3 Post Free.
PROTESTANT TRUTH SOCIETY, 3 & 4, St. Paul's Churchyard, London.

The Compleat Globe-trotter.

"SOUTH AMERICA: OBSERVATIONS AND IMPRESSIONS."

By the RIGHT HON. JAS. BRYCE.

(New York. The MacMillan Company, 8/6 net.)

"**H**ITHERTO few of those who have read have travelled, and few of those who have travelled have read." If to these all too true words of the author we add that many of those who have travelled cannot write, we have one more reason for hailing the appearance of this book. As the work of a statesman, who is at once widely-travelled and deeply-read, a luminous thinker and a finished writer, this record of travel and reflections should take classic rank. Unlike most modern books of travel, it contains no photographs; their place is taken by word-pictures, deft and clear. One has but to yield oneself to the author's direction to see with one's own eyes the feathery palm-trees of Panama, "their tops springing like green bubbles into the soft blue air," or to conjure up the unrivalled beauties of Rio de Janeiro, "a flood of sunshine, a strand of dazzling white, a sea of turquoise blue, a feathery forest, ready to fall from its cliff upon the city in a cascade of living green."

Panama was the first and Brazil the last of the seven republics included in Mr. Bryce's grand tour of South America. Between them he made experience of mountains and deserts, rough seas and stormy skies. But at each stage of the journey the same power of delineation is seen, the same knowledge of the earth and man, interprets even while it describes. Then on the basis of the facts acquired during his wanderings the peripatetic in his closing chapters reaches out to wider inductions, and marshals history as only your true philosopher can.

Many a visitor to Cuzco has remarked the "smells too horrible for description" with which "the city from end to end is filled." But for Mr. Bryce the place does not, in spite of its present squalor, cease to speak of other days. "Cuzco," he says, "belongs to that class of historic cities which have once been capitals of kingdoms and retain traces of their ancient glory, a class which includes Moscow and Kra Kau, Throndhjem and Upsala, Dublin and Edinburgh and Winchester, Aix la Chapelle and Bagdad and Toledo and Granada, a class from which imperial Delhi has now just emerged to recover its former rank. And Cuzco was the capital of an empire vaster than was ruled from any of those famous seats of power, the centre of a religion and a dominion which stretched southward from the Equator for two thousand miles, and embraced nearly all that there was of whatever approached civilization in the South American Continent." Why has it fallen?

A portrait in the ornate cathedral suggests part at least of the answer; it is that of the first bishop, Valverde. "The hard, square face, with pitiless eyes, answered to the character of the man . . . as perfect an illustration as history presents of a minister of Christ in whom every lineament of Christian character, except devotion to his faith, had been effaced."

The contrasts between neighbouring republics of the same continent are well indicated in the chapter on Argentina. "Bolivia suggests the seventeenth century, and Peru the eighteenth, and even in energetic Chile there is an air of the elder time, and a soothing sense of detachment. But here all is twentieth century, with suggestions of the twenty-first. . . . People who have left all their traditions and many of their habits behind them, and have retained but little of that religion which was the strongest of all powers in their former home. Men now living may see this nation, what with its growing numbers and its wealth, take rank beside France, Italy and Spain."

Rightly read, this admirable book is a powerful argument for the kind of work the E.U.S.A. is attempting in Peru, Brazil and Argentina. Speaking of the first-named country and its neighbour Bolivia, the author asks, without answering, the question, "Where the Church fails to stir the currents of intellectual life among the masses of such a people as this, what other influence is there to make for progress? With special reference to Mexico, Argentina and Brazil, he writes in what are almost his closing words: "Both the intellectual life and the ethical standards of conduct . . . seem to be entirely divorced from religion. The women are almost universally 'practising' Catholics, and so are the peasantry, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology or to Christian worship. . . . In all the Spanish countries, the clergy had trodden down the laity, and taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Thus, when at last her sway vanished, her moral influence vanished with it. This absence of a religious foundation for thought and conduct is a grave misfortune for Latin America."

Leaders of study-classes taking up Dr. Speer's excellent text-book *South American Problems*, should use freely this excellent work of Mr. Bryce. E.J.D.H.

THE EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

CHARACTER Evangelical and Interdenominational.

OBJECTS

1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

NATURE OF WORK CARRIED ON

Evangelistic.	Printing and Distribution of	Colportage.
Day and Sunday Schools.	Gospel Literature.	Orphanage (S. Paulo, Brazil—
Medical and Nursing Work.	Inca Indian Farm Work.	supported only by special
Bible Training Schools for	Direction of Native Ministry.	contributions).
Native Preachers.		

HOW TO HELP

By intercessory prayer.
By sending a donation or becoming a subscriber.
By taking a freewill offering box.
By subscribing to the Magazine—"South America."
By becoming a prayer partner.

By forming or joining a Prayer Circle (Particulars on application to the Secretary).
By interesting other Christians.
By forming a Children's Band (Particulars on application to the Secretary).
By remembering the E.U.S.A. in your will.

ACKNOWLEDGMENTS.

Amounts Received from 7th Dec., 1912, to 12th Jan., 1913.

(Sums marked thus * are specially designated.)

NOTE.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number *only* will be given.

Receipt No.	£	s.	d.	Receipt No.	£	s.	d.	Receipt No.	£	s.	d.
3289 J. Lind	2	12	0	3310 Miss L. Roberts	0	1	0	3329 Rev. W. & Mrs. Lee ...*	5	0	0
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1 R. Hogg	0	1	0	2 Palmer's Green Congregational Y.P.S.	0	7	0	1 Tollington Park Baptist Sunday School	1	0	0
2 A. U. W.	0	10	0	3 Mr. & Mrs. Creed	25	0	0	2	0	7	6
— Anon. (Paignton)	0	5	0	4 Miss J. Samson	0	10	0	3 W. G. Bissett	1	0	0
3 Collected by Miss L. Roberts	1	5	0	5 Galashiels P.C.	1	10	0	4 Miss Elliot	1	0	0
4 Mrs. P. Turner	10	0	0	6 Miss Cox	0	4	0	5 Mrs. Hay Walker	500	0	0
5 Mr. & Mrs. Flint	2	2	0	7 W. H. Beeman	1	0	0	6 Welcome Institute S.S., New Cross	0	15	0
6 B. B. Brown	0	16	1	8 Miss Wilson	0	5	0	7 Mrs. Winner, per D. M. Stearns	1	0	6
7 Mrs. G. Ward	0	2	6	9 Mrs. Rose	0	4	6	8 Miss M. Wilson, per D. M. Stearns	1	0	6
8 Mrs. McCulloch	1	5	0	3320 Miss H. Henderson	4	0	0	9 Mrs. Maddren, per D. M. Stearns	5	2	9
9 Cardwell Bay P.O.	0	6	0	1 Miss E. Kirbey	0	5	0	3340 Anon., Brooklyn Class, per D. M. Stearns ...*	0	8	3
3300 For Mrs. Tod	0	6	0	2 Miss Alcock	1	0	0	1 Anon., Church of Atone-ment, per D. M. Stearns	1	0	6
1 Miss A. White	0	4	6	3 Miss M. Stewart	1	0	0	2 Mrs. Tutt	0	2	0
2 P. R. Page-Henderson*	0	2	6	4 Rev. W. Brownlow	0	10	0	3 Miss B. White	10	0	0
3 A. C. Mitchell	30	0	0	5 St. Matthew's Meeting, St. Leonards	6	6	9				
4 Miss Jenkins	0	5	0	6 Mtg. Presby. Lecture Hall, St. Leonards ...	4	6	11½				
5 Mrs. Baldwin	0	10	0	7 Miss Bright	0	16	3				
6 Miss Pemberton	2	0	0	8 Miss Buck	25	0	0				
7 Bradford P.C.	0	7	0								
8 Miss Dow	0	10	0								
9 Countess of Strafford*	10	0	0								

SPECIAL TERMS FOR EXPORT.
This Tea has been supplied to Missions and other Stations in UGANDA, MOMBASA, MOROCCO, B. HONDURAS, NAIROBI, TANGIERS, NATAL, BORDIGHERA, DAVOS, TEXAS, B. COLUMBIA, VANCOUVER, SASKATCHEWAN, QUEBEC, MONTREVE, and other places.

This Tea actually costs less than 1/- per lb., as 1 lb. will go as far as 2 lb. of ordinary Tea, while for flavour and quality it is equal to any 2/6 Teas.

10,000 lb. TEA

TO BE GIVEN AWAY to prove the superiority of
HORNE'S DIGESTIVE FLOWERY PEKOE BUDS at 1s. 9d.
over any ordinary Tea up to 26 per lb.

OF ALL TEAS THE MOST DELICIOUS.



$\frac{1}{4}$ lb. FREE



To every Reader of "South America," enclosing 2d. for postage,
OR 1 OZ. SAMPLE, POST FREE.
(No postcards will be attended to).

ONE TRIAL will prove to everyone that of all Teas this is the **MOST DELICIOUS**, will go **TWICE AS FAR** as ordinary Tea, is ready in **3 MINUTES**, while the weakest digestion can assimilate it and it acts as a nerve tonic.

Every day New Customers send orders. AFTER TESTING FREE SAMPLE, stating that since drinking this Tea they can enjoy no other.

One important feature of these **YOUNG BUDS** is the quantity of Theine they contain, which is most invaluable to all who suffer from their nerves and brain fog. Theine is a form of brain food and arrests the waste of brain tissue, and by nourishing both brain and nerve aids the digestive organs.

ITS LEADING FEATURES:

1st. AN AID TO DIGESTION.

Dr. F. H. WORSWICK, M.D., M.R.C.P., Manchester, writes: "After twelve months' trial of 'Horne's Digestive Tea,' I have formed a most excellent opinion of it. My experience is that the Tea is of excellent quality and possesses a delicate and agreeable aroma. As a Chronic Dyspeptic, also, I have had better health since I began its use than previously. I have advocated it to my friends, some of whom I know have had some and speak in high terms of it."

Rev. D. T. MILLIGAN (of Fewston Vicarage, Birstwith, Leeds) writes: "I never lose an opportunity of recommending your excellent and delicious 'Flowery Pekoe Buds' at 1s. 9d. I am most grateful to you for bringing this Tea to my notice, for NOW I thoroughly enjoy a cup of Tea, which I was unable to do before. It **ASSISTS** rather than hinders digestion. I am thankful to have made its acquaintance. You are at liberty to print the above, with my name and address."

2nd. NERVE AND BRAIN NUTRIENT.

Extract from a letter, dated May 23rd, from Mrs. HALL, Eldon Road, Crewe: "I have suffered with a nervous breakdown for three years and unable to finish any work I began; in fact, I positively could not sit down. Since drinking your 'Buds' at 1s. 9d. I have been able to complete work I commenced two years ago, and enjoy a busy time of work with ease and

comfort. Your tea is all you advertise as a **BRAIN AND NERVE NUTRIENT.**

BRIDGEND.—"After teaching all day in school I find your digestive 'Buds' a better pick-me-up than anything else."

GLASGOW.—"I have decidedly improved in my health since using your 'Buds.'"

3rd. GOES TWICE AS FAR AS ORDINARY TEA.

LEITCHWORTH.—"I now only have to fill my caddy (1lb.) once a fortnight with your Tea instead of once a week as previously."

SOUTHGATE.—"It is not only the most delicious but the

most economical I have ever used."

ST. ——— DIOCESAN HOME.—"Please repeat our order monthly, as we find your 'Buds' go twice as far as other teas."

4th. OF ALL TEAS THE MOST DELICIOUS.

HAMPSTEAD.—"We consider your 'Digestive Tea' is better than any we have used, and equal both in flavour and quality, to ordinary Teas at higher prices."

HIGH WYCOMBE.—"We have never had Tea before we like so well as your 'Flowery Pekoe Buds.'"

LUTON.—"Please repeat last order, as both for economy and flavour we can find no Tea to equal your 'Flowery Pekoe Buds.'"

5th. EQUAL TO ANY 2/6 TEA.

HAWARDEN.—"I think the 'Flowery Pekoe Buds' the most delicious Tea I have ever tasted, and much better than I have given 2s. 6d. and 2s. 10d. for."

THETFORD.—"I consider it quite equal to any I have ever had at 2s. 6d., and it merits all your advertisement stated."

6th. INFUSES IN 3 MINUTES.

We have thousands of letters from Customers as under:

"This Tea is all you claim for it."

"You have in no way over estimated the merits of this Tea."

Of no other Tea can it be said that while it is the most **economical** for Servants' Hall, no choicer flavour and quality is required in the **Drawing Room.**

TERMS CASH.

4lb. upwards Carriage paid to any address in United Kingdom.

1lb Sample post free, 2/-.

HORNE & SUTTON,

TEA SPECIALISTS
(Dept. S.A.)

Old Trinity House,

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CASH AGENTS APPOINTED.

SPECIAL TERMS FOR EXPORT.

SOUTH AMERICA

Vol. I., No. 10.

THE CONTINENT OF OPPORTUNITY

February, 1913.

NOTES & NOTICES.

THE Shadow of death has again fallen across our little band of workers in Peru, and Mrs. Payne, who has so ably stood by her husband in the strenuous and trying work of the great Indian farm, has been called upon to lay down her task and to rest till the Master comes. It is a terrible blow for Mr. Payne; and his little boy, Ronald, will sorely miss the mother's love and care. Will all who realise in any little measure what this means to our brother, join with us in earnest prayer that God Himself may comfort and sustain as only He can at such a time.



THE notice of this bereavement arrived just too late to be included in our January issue, and even now at the time of going to press we have no details as to the cause of our sister's death, only the simple cable message received on December 18th—"Lily with Christ." Elsewhere in this issue we give a brief notice of Mr. and Mrs. Payne and their work.



IN view of the changes involved in this great loss, Mr. Ritchie has kindly consented to cut short his furlough and return immediately to his work in Lima. This will set Mr. and Mrs. Foster free to leave Lima and go to the help of Mr. Payne on the Urco Farm. Pray for our brother and his wife and little ones as they set their faces once again to that land.

WE have received a letter from Dr. Glenny, written from British Guiana, in which he tells of the wonderful manner in which God is preparing the way before him. In spite of assurances on the part of well-informed friends, not only on board ship but on arrival at Barbados, of the extreme improbability of securing any natives to accompany the expedition, he found, on arrival at British Guiana, that God had, indeed, gone before. All difficulties were removed; and a band of fine Christian natives, accustomed to river and forest work, were awaiting him, prepared to accompany him on his mission of mercy and light to the dark forests of the Putumayo. Let us thank God for this and keep praying.



WE should like to take this opportunity of reminding many of our readers, especially those who used to subscribe to the "South American Messenger" or the "Illustrated Missionary News,"


Take note, please!

that, whereas the yearly subscription of these magazines was 1s. 6d., the subscription to "South America" is 2s. post free. The difference is owing to the increased postage because of the greater weight of the much superior paper used in the new Magazine. We trust friends will bear this difference in mind when renewing their subscriptions; and we think all will agree with us that the extra cost of one halfpenny per month is more than compensated for in the excellence of the new paper.

"SOUTH AMERICA."


We appreciate very deeply the numerous letters we receive, expressing satisfaction with and increasing interest in the Magazine. There is a growing and widespread interest to-day in South America and in all that pertains to that great Continent, and we should value very highly the co-operation of our readers and helpers in making our Magazine more widely known. If each one would endeavour to secure at least one new subscriber, how much it would mean in prayer for South America and the progress of the Gospel in that land.

Growing interest.




THIS interest was manifested again in a wonderful way in the great meeting of the E.U.S.A. in the Queen's Hall, on January 14th. The immense building was packed with an eager and enthusiastic crowd which listened with deepest attention to the messages of the speakers who, one after another, pleaded the cause of the wounded and bleeding Continent, which too long has been left to its sorrow while those whose duty it was to minister to its terrible need have passed by on the other side.

The Queen's Hall Meeting.




AN account of that great gathering and of the appeal which was made for £50,000 will be found on another page. We are reserving the full account of the meeting, with the addresses of the speakers and particulars of this appeal, for the March issue of the Magazine, which will be a special number devoted chiefly to that object. It is a tremendous task to which we have set our hand, and only in the strength of our God, and with His help and blessing, can we go on. In the name of our God we have set up our banner; and there must be no turning back whatever the cost, in the great campaign to win South America for Christ.




WE would again remind those who may be in a position to arrange a meeting for the Rev. Charles Inwood, of the importance of taking this opportunity of hearing and

arranging that others may hear the intensely interesting story that Mr. Inwood has to tell of his visit to the South American Mission fields. Mr. Inwood has already addressed a number of large meetings where souls have been deeply stirred by his message. It ministers or others can co-operate with us in this way we shall be glad to arrange a visit from Mr. Inwood, but we should like to hear from such at an early date.

Rev. Charles Inwood



WE feel that a sincere apology is due to all our friends who ordered copies of the Prayer Calendar. It was our hope and expectation that the Calendar would have been in the hands of our friends at least two weeks before Christmas. Owing to congestion of work at the Christmas season our printer was quite unable to dispatch them until a day or two before Christmas, and doubtless many who wished to send them to friends at a distance were disappointed through the delay. Will such forgive us, and believe that we used every effort to have them out in time, but we were at the mercy of the printer. This year we shall start a few months earlier and endeavour to get our Calendar out before the rush of Christmas work comes on.



WILL friends notice that these Calendars are no longer available. Every copy was sold within three weeks, and **All in Use.** we have had to disappoint many who ordered late.

We are deeply thankful that there has been such a warm response to the appeal of the Calendar, and that such a large number have availed themselves of this method of getting in touch with our Missionaries and their work by prayer. It will be a great joy and encouragement to these lonely workers to realise as they awake one morning that all over the world friends are concentrating on them and their work that day, and that they are being borne up in the arms of intercessory prayer. Keep praying, friends, and do not let anything else crowd out this holy ministry of intercession.

In the Argentine.

By Rev. Charles Inwood,
F.R.G.S.



AFTER a trying voyage from Valparaiso it was a great relief to reach Buenos Aires. The loss of so much time en route necessarily modified our plan; so immediately after landing I went on to Tres Arroyos, to confer with Mr. Elder, as how best to utilize the few weeks at our disposal. He at once sized up the situation, and within a few hours our decisions were on their way to the brethren concerned. As I was already in South Argentina, we naturally took the stations there first. We arranged for three days' meetings in

TRES ARROYOS.

and opened work that night. We spent each afternoon in visiting the friends and inviting them to the meetings, and everywhere met with a most cordial welcome. Some of those we visited were people in whose past there was a record of struggle, repentance, acceptance of Christ, and of a changed heart and life. My heart was strangely warmed as I heard these stories of saving grace. Already the work has grown so much that a day school and a native evangelist are a paramount necessity. Mr. Elder is the only Spanish-speaking Missionary in a town of about 30,000 people and with a neighbourhood containing at least 70,000 more. Our meetings on the first and second nights were well attended, and an earnest and prayerful spirit was manifest, and we looked forward to a mighty finish. I had promised to tell the moving story of the African Pentecost, but torrential rain, such as we never see in England, fell all day, and in a town with such roadways and deep pools, no one dare venture out. All we could do was to trust God to use the seed sown on the previous nights, and from it bring a "hundred-fold" harvest.



Paisaje Tigre, just beyond San Fernando, Argentina.

TANDIL.

The next day I travelled to Tandil, arriving too late for a service. We, however, used the Saturday and Sunday to the utmost. Most of Saturday was spent in visiting, and we were rewarded by the presence of a large attendance at night. The service was one of much spiritual power and a preparation for, and pledge of, a good Sunday. The Sunday services were such as filled my soul with praise. In the forenoon the church was full. Some of the children had come six miles, and some adults had travelled more than twice that distance. At night the church was packed with just the people we want to reach, and again the power of God was in the word. Six o'clock next morning we were off to

JUAREZ.

where a church has been recently formed. Mr. Strachan devoted the forenoon to visiting in the town, and in the afternoon we spent nearly four hours visiting friends in the country.

One farmhouse many miles distant was visited. Some members of this family have recently been converted, and others are very near the Kingdom. Just after we reached home a tremendous thunderstorm came on with heavy rain, which continued nearly up to the hour of meeting. The streets were quagmires, and we hardly expected anyone

"SOUTH AMERICA."

would venture. To our surprise, the hall was full, and the serious attention to the word preached showed a thirst which was to me very pathetic. Three working-men members of this church, with large families to support, defray the cost of rent and light, a sum of £30 a year. Juarez is half-way between Tandil and Tres Arroyos, sixty miles distant from each, and is being worked from these two centres. Early next morning I left for

BAHIA BLANCA.

the Liverpool of the Argentine, and reached it between 6 o'clock and 7 o'clock. The service that night was in English, and was held in the new Presbyterian Church. We had nearly a hundred present, and a season of unusual unction. The next two nights the services were in Spanish, in the American Methodist Church, and were very blessed seasons. It was also cheering to hear of fruit which remains from my last visit, three years ago. From Bahia Blanca I went to

CORONEL SUAREZ.

arriving at seven o'clock for a meeting at eight o'clock. Just as we reached Mr. Schmitt's house a thunderstorm, with furious wind and rain, came on, and lasted till late, so no one came to the meeting. Next day Mr. Schmitt took me in his trap to visit some Russian colonies. The poverty of the people impressed me deeply. They are farm labourers and earn small wages, and the cost of living is high, hence their poverty. Two families, and sometimes three, will live in the same room of a dirty cottage, because the rent of a portion of the room is as much as they can afford to pay, a state of things which is a disgrace to a young, rich country like the Argentine. At night we had a largely-attended meeting with real grip in it. Next day was Sunday, and the rest was rest in activity. In

the morning and evening I preached to the Spanish, and in the afternoon to a congregation of Germans, and after this addressed the Spanish Sunday School. It was a full day, but it was first to last a day of spiritual power. Very early next morning Mr. Schmitt and I started for

LAS FLORES.

which was reached in the afternoon. Here Mr. Cook had arranged for me to preach on Tuesday, Wednesday and Thursday nights, and at each meeting we had a fine attendance and a very real sense of the Lord's presence. One of the members of the church gave her heart to the Saviour when I was here last time, and it was a great joy to find her steadily following the Lord. We held our Field Council during the mornings and afternoons of Wednesday and Thursday, and a delightful time we had. The thoroughness with which the brethren discharged the business, their keenness for extension, their earnest pleading for such reinforcements as would enable them to enter a few of the open doors, made a profound impression upon me. The reports of the spiritual condition of the Churches were soul-stirring; one was so much so that as soon as it was read we sang in Spanish the chorus "Glory to His name." We finished the Council business on Friday morning, and by two o'clock were on our way to



Travelling in Argentina.

IN THE ARGENTINE.

GENERAL BELGRANO.

a new centre opened three months before by Mr. Cook. The hall was densely packed, and as many more were outside but able to hear, and the stillness and seriousness of that service was something we shall not soon forget. In all these stations in the South there was so much for which to praise God. The many doors which are wide open, the aggressive spirit of our brethren and of the young members of their flocks, and the very manifest growth of the life of the Church in each centre, filled my cup of praise to overflowing.

BUENOS AIRES

was my next sphere. These meetings were in English, and were to me a test of faith. The afternoon Bible readings in St. Andrew's Hall were the largest and the best I have ever seen there, but in attendance and interest the night meetings were disappointing in the extreme. It was a matter of deep regret that I had not given the week to services for the Spanish Christians. From Buenos Aires I paid a short visit to our centres in the west of the province, viz., Campana, San Fernando, and San Isidro. On my way I called to see Mr. Krieger and his work at

SAN NICOLAS

By some years of prayerful toil he has gathered together a little band of saved men and women, and has laid the foundation of a very healthy Church. He now desires in the interest of the work to unite with us, and the Field Council most warmly recommend his application. His people, though poor, have made big sacrifices for the Lord's work, and that in face of no little opposition. The Sunday in Campana brought its own tests, too. A number of Christians from the islands of the Paraná delta had come up in their boats to worship with us. But another day of tropical rain upset all our hopes. Not a soul could venture out to the morning service, but as the rain slackened somewhat a few came at night, when we had a gracious season, which brought comfort and peace to our souls. On Monday I went to San Fernando by steamer, instead of by rail. Mr. Strange wanted me to see some of the islands in the delta, in which he has begun a splendid bit of pioneering work. These islands are large and numerous, and are densely covered

with vegetation. They supply fuel and fruit to the Buenos Aires markets. There is a very considerable population, which is reached by rivers, creeks and inlets, which branch in all directions from the main stream, along which we steamed. It is a rural Venice, with waterways on a larger scale. The population is scattered, and till now has hardly been touched by the Gospel. For the successful carrying on of this work a motor launch is urgently needed. This would enable one to cover a much larger area in much less time. The people are approachable, and already some bright jewels have been won for the Master's Crown. The meetings that night in San Fernando, and the following night in San Isidro, were well attended, and brought fresh cheer to our brethren who are labouring there.

PALERMO

was the last place visited. It is here the Rev. William Morris, the Dr. Barnardo of South America, is doing such a noble work. The Spanish Church, of which he is Vicar, was full on the first night, and crowded on the second night. Upwards of 500 persons shook hands with me at the close of the service, as they knew I was to sail from Buenos Aires the next day. We had had a very tender gracious meeting, and many eyes were wet with tears as they bade me farewell. Their hearts were full, and so was mine. Five days later I landed at Santos, and took train to

SÃO PAULO.

where Mr. Ranken had arranged for a six-days' Mission in the large native Presbyterian Church. We must have had an average attendance of nearly 500, and hearts were deeply probed by the Word. Still, there was a large measure of resistance, which was in marked contrast with the services of three years ago. On Saturday I paid a visit to the Blossom Orphanage, where I found upwards of 50 dear little children, who have found a true father and mother in Mr. and Mrs. Cooper. A work like this is a powerful witness for Jesus Christ in any land, but especially in one where home, marriage and child life mean as little as they do in Brazil. On Sunday morning I preached in the Anglican Church for my old friend the Vicar, Dr. Fenn; then in our own hall in Rua Liberdade, and then at night to a great crowd in the native Presbyterian Church. Next morning

"SOUTH AMERICA."

early Mr. Ranken, Miss Andrews, and I left for

JACAREHY,

where I preached at night to a most attentive congregation. Here, too, I found a few very devoted souls who have had a full share of persecution. Here, as in São Paulo, we need a new hall if we are to extend our work.

After the service I left by the night train for

RIO DE JANEIRO.

Here I had four days of services in the Presbyterian Church, and the Lord was with us. At the closing service we had a congregation of 1,200 people, and the Word came home with power to many hearts. To see such a congregation gathered in one church on a Sunday night in a Brazilian city was a reminder of what we may expect to see in Argentina, and in Peru. May the Lord hasten the time.

It is estimated that the number of British in South America is about 80,000, two-thirds of them being in Argentina.

But few of the inhabitants of the great interior forests of South America have been reached by any Missionaries, and thus it is true that to-day there are hundreds of Indian tribes in South America which are utterly uncivilized and have never heard the Gospel. In Peru alone there are 69 such tribes.—*The Missionary Review of the World*.

The Start of our Foreign Stamp Bureau.



By permission of the Editor of "The Foreign Field."

We are glad to say that we are now in a position to start a Foreign Stamp Bureau in connection with this Magazine. We have been fortunate enough to secure the services of Mr. F. Arnold Stocks, who has had considerable experience in this line, and we have much pleasure in introducing him to our Readers. Mr. Stocks shall now speak for himself.

Wanted—Foreign Stamps!

Will any of our Readers who have Foreign Stamps of any sort, for which they have no use, send them to the Secretary of the Stamp Bureau, who will sell them for the funds of the E. U. S. A.

Some may have old collections of stamps that they would be willing to devote to the E. U. S. A.

The Secretary will be pleased to receive used Foreign Stamps of all kinds in large or small lots.

Readers who can help are invited to communicate with the Stamp Secretary—

MR. F. A. STOCKS,
Leicester Road,
Hale, Cheshire.

"Every Church should support two pastors: one for the thousands at home, the other for the millions abroad."

Shall it be the Continent of Neglected Opportunity?

THE SECOND ANNUAL MEETING

OF THE

EVANGELICAL UNION OF SOUTH AMERICA.

THERE was no doubt about the crowd which filled the Queen's Hall for the Annual Meeting. And no doubt whatever about the enthusiasm of the listeners which was fanned by the enthusiasm of the speakers. It was a meeting potent with possibilities. Nor did it lose anything from the fact that it began with straight, plain, business dealing; for it was such straightness which led to its culmination of vision. Presiding, Dr. Len Broughton said at once he proposed to devote the time allotted to him to the claims to be enforced by other speakers, and he immediately called upon the Secretary of the Society to make a statement. Tersely and emphatically the Rev. A. Stuart McNairn voiced the needs of the moment. They celebrated the second anniversary of work as an Evangelical Union by which they maintained Missionary effort in Peru, the Argentine, and Brazil. But the year just closed had made specific demands in view of the revelations of the Putumayo horrors. They were the only British Society at work in Peru, and to them, naturally, fell the task of meeting that emergency. Three picked men, one of them a fully qualified doctor, were already on their way to the Putumayo district. God had set His seal upon the work, and inevitable growth demanded increased support by the Christian Church at home. The amount of £50,000 was required at once. A tremendous sum!—only one-half of what England draws every day from South American investments. South America had long been known as "The Neglected Continent." Its title was changing to that of "The Continent of Opportunity." Might the day never come when there should be a union of those titles, and the land be known by future generations and written in the Book

of God as "The Continent of Neglected Opportunity."

The platform of speakers supporting the work was strong and representative; including the Rev. Charles Inwood, Mr. Ritchie (of Lima), Mr. Dan Crawford, and Dr. A. C. Dixon. Special interest was focussed on Mr. Inwood. At the Annual Meeting, twelve months ago, he was bidden God-speed on his long journey to visit the stations of the Mission. He was but newly returned therefrom, and what he had witnessed was vibrant in his utterance. He spoke first of the workers on the field. Could the home Church hear them as they plan the humanly impossible, and witness their quiet and unconscious heroism and devotion, those at home would no longer be able to withhold the reinforcements so sorely needed. Three outstanding impressions remained in Mr. Inwood's mind. The first was that of the vastness of the task. This grows inevitably from the size of the field; Peru, larger than Germany and France; the Argentine, larger than European Russia; and Brazil, into which may be put the United States and France. There was cause to thank God for so big a task. Its very vastness is a vote of confidence in His workers. It challenges to large endeavour, and large sacrifice, and large statesmanship. For that very reason he was thankful that an appeal for so large an amount had been made, for it recognised the vastness of the task. Such a challenge would save the Churches of England from dying either of overfeeding or ennui. But there was a deeper impression than the vastness of the task, and it lay in its complexity; and this in many directions. Racially they had to deal with non-Spanish speaking Indians, and Spanish speaking Indians, with Euro-

"SOUTH AMERICA."

peans and with Negroes, and with large numbers of Chinese and Japanese, Turks, Syrians, and Armenians. Historically the awful legacy inherited by the people increases the complexity. From the days of Pizarro until the horrible days of Putumayo, the treatment of the Indian in South America is one unbroken record of oppression and treachery, and tears, and wrong, and blood. There was another legacy inherited by the non-Indian section of the population, a conscienceless mode of life. Arising from all these things comes the last impression made on Mr. Inwood, the tremendous urgency of their work. They had to contend with superstition, and with the inrush of atheistic and anarchic thought, especially in Argentina. They needed 20 halls straight away, 20 schools, and 50 men and women. A hundred could be placed at once in wide open doors, given the means to do it. They needed the money; they must have it. But that was not the main thing. They needed the tender Missionary passion born of Calvary, and the anointing of the Holy Spirit, that from that hour until the hour when they saw God, they might love South America to the measure of the Master's desire.

Mr. John Ritchie, of Lima, followed with impressions made deep by long residence among the people of South America. In graphic word pictures he portrayed the place, and the need itself cried aloud. South America is become a by-word for immorality. Its schools are such that no self-respecting parent will allow a boy or girl to go there. On the other hand, children who attend a Protestant Sunday School are treated by the Jesuitical day school mistress worse than those who have plague or fever. Hence the need for the opening of Missionary Educational Schools. People are pleading and sending deputations a seven days' march over mountain and desert to ask for

Missionary teaching. They promise to support a Missionary, if he can be sent. A refusal must be given. There is no money and there is no Missionary who can be spared to go. One of the strongest pleas made by Mr. Ritchie was on behalf of the sons of English parents sent out by British firms to South America. He had seen them come out to Peru and into that moral cess-pool, and go down to hell. Did it matter to England? It ought to.

From the heart of Africa to South America is a long way, but Mr. Dan Crawford found the uniting link. In the rubber atrocities on the Congo, Rome had refused her help. In the Putumayo she was no defender. The heathen in mid-Africa argue that a silent man is an angry one, and thus they assume that God is angry. How can they learn that God has spoken by His Son when the Church holds silence? They cannot, save only as men and women go and tell them. Can we wonder that they say we are long in coming?

It fell to the lot of Dr. Dixon to put the finishing touch to the meeting. He called it to vision, as Paul was called by the Macedonian man, and to service as Paul went. And Paul served God by doing the next thing. For years the Continent of South America has been the neglected Continent. Has not the time come when it presents itself as the next thing for the Church of Christ to do to go in and possess the land? Its religion, its superstition, its civilization are calling for help. He thanked God that a portion, at least, of the Church of Christ has awaked to the fact that the time has come to preach the Gospel in its purity all over South America.

It was a great and a memorable meeting, and one that ought to live long in the hearts of those who were present; and produce great results for the once neglected Continent.

A SPECIAL NUMBER.

The March issue of *South America* will be devoted to a full report of the Queen's Hall Meeting, and the addresses of the speakers, with an account of the appeal for £50,000, for the consolidation and extension of our work.

CAN YOU DO THIS?

An earnest appeal comes to us from Mr. Sears in Arequipa for a lantern and slides for use in the Gospel Work in that city. Would some friend take this as a message, and help us to supply this definite and pressing need. About £10 would meet the cost of a good outfit. Mr. Ritchie sails on Feb. 20th, and this would be an excellent opportunity to send the lantern to Mr. Sears.



Well worth winning for Jesus Christ.

Launched in a Gold Mine.

The Origin of the Brazil Section of the E.U.S.A.

By Frederick C. Glass.

TOWARDS the end of the year 1897, in a small, scantily-furnished room of a house on a large and celebrated English gold mining establishment in Central Brazil, three young men consulted together concerning the prospects of opening up a Gospel work in that great country. They were respectively the Typist, the Assistant Electrician,

life. The three men left the mining camp within a few months of one another. The Typist was unceremoniously turned out with less than twenty-four hours' notice, because of his faithful witness; the Assayer had to escape with difficulty, though honourably, and only the third man was left in peace. Soon after they met in a neighbouring city and each turned his pockets inside-out on



Photo by Bryce W. Runken.]

Part of the congregation which worships in our inadequate, but heavily rented Hall at São Paulo.

and the Assay Officer of the mine, and the last two were a little bit nervous about the undertaking. The Assayer had been converted but a few months, in consequence of a providential escape from death and the faithful testimony of the Typist, a man of sound Christian experience, to whom the third man—a restored backslider—also owed his recovery.

Here was conceived the idea which was so soon and unexpectedly to germinate into

the table, in one case many years' savings being represented, and altogether a sum of over £1,000 was there and then dedicated to the Lord for the initiation of the new venture, as He might lead.

The first meeting hall was opened in the ancient city of Ouro Preto, capital of the State of Minas, and a great educational centre, the Typist being in charge, while the other two men made long cross-country journeys of an evangelistic and colportage

LAUNCHED IN A GOLD MINE.

character, four trips being each over 400 miles on horseback. Soon after, a second work was initiated in the coast city of Victoria, with the ex-Electrician in charge. The remaining member of the party had meanwhile developed considerable aptitude as a colporteur, which helped matters appreciably and proved a steady source of income also.

In 1900, after a difficult time in and around Ouro Preto, and the closing down of Victoria—not, however, without some measure of blessing and much valuable experience—the headquarters of the work was transferred to the large and prosperous city of São Paulo. The work was actively pushed, and within three years a congregation of about 150 converts—ex-Romanists, all of them—were saved from sin unto God through Jesus Christ. The ex-Typist took full charge of the work here, which he directed with great ability; the Electrician soon after withdrew from the enterprise, and the Assayer's time was mainly occupied in long evangelistic and colportage journeys into the far and little-known regions of Brazil, the chief result being the formation of a line of Mission stations with congregations across Brazil as far as Cuyabá, the most central city of South America.

By this time there were nine established stations with workers in charge, and from our own people eight native Pastors had been trained, among them one of the most remarkable evangelists Brazil has ever seen—the late Samuel Mello, of Paranagua.

Then came times of trial, misunderstanding, and temptation, and the Assayer had to return suddenly from the very far interior city of Goyaz, arriving in São Paulo just in time to bid a last farewell to his remaining colleagues, and thus found himself alone and responsible for the whole work in Brazil, without one single personal home tie or connection of any description from whom future help might be expected.

That the work could not long continue on this basis was quite evident, and the available resources were being rapidly exhausted, but the Assayer had proved God in the past, and quietly believed He would provide some way of escape, and so it proved. A few months later he was rather surprised to meet a couple of Missionaries just arrived from England with the expectation of establishing a work in Brazil in connection with their Society, the South American Evangelical Mission, which had already carried on some work in the north of the

Republic and in Argentina. It was a natural thing to welcome and offer them hospitality while they looked around for a future centre for their work, and it was natural for them to give a very appreciated and much needed hand to the overpressed Assayer; nor can it be considered strange under the circumstances that the upshot of their visit was that, several months later—at the end of 1905—the work was amalgamated with the Mission referred to; one of the newcomers became the Field Director, and the Assayer returned home on furlough after an absence of fourteen years.

Under the new direction the work developed and deepened: new stations were opened, the printing press was organised, and more method introduced into the work generally. After again returning to Brazil, a pioneer journey to the Carajá Indians was made by the Assayer in 1909, and thus, as in other ways, the foundations were laid for extensive advance in the future.

The home section of the Mission had for its mainstay some hundred or more Prayer Circles, scattered throughout Great Britain, and the financial position was also steadily improving. In 1910 the Field Director returned to England on furlough, and soon after, the idea was broached in London of amalgamating several of the existing South American Societies into one more influential body. The proposal was favourably considered, and the old "S.A.E.M.," together with the work carried on by another well-known Society in Peru and Argentina, the "R.B.M.U.," united to form the present "E.U.S.A."

During the last two years an outstanding feature of the Brazil work has been the wonderful blessing attached to the circulation of the Bible. Six native workers are now constantly employed in this splendid ministry, travelling far and wide for thousands of miles, by rail, on horseback, and on foot, the monthly sales now amounting to 2,000 copies of the Bible and portions of the same. The chief need at present is for new headquarters in São Paulo*, involving a great saving in rent and greater facility for the growing work of administration of this great field.

There are at present in Brazil:—

- 9 Stations, with numerous out-stations.
- 5 Native Pastors and 8 Missionaries (including wives).
- 6 Native Colporteurs,
- And nearly 600 baptized converts.

* See Article entitled—"Our Brazilian Headquarters" which appeared in the January number of this Magazine.



Our Sunday School at Tandil.

A Pressing Need at Tandil.

By Mrs. H. Strachan.

OUR work in the Sunday School makes us feel more than ever the pressing and immediate need for a day school. We are encouraged about the Sunday School, but on the other hand it is most uphill and discouraging work, for this reason, that it seems impossible in one short hour to make an impression on the children that every circumstance of their lives will not counteract and undo during the rest of the week. How can you teach a child that a lie is a lie when lies are the current coin both at home and in school? How can you make him understand that to steal is a sin when everybody else tells him that the only sin about it is to be found out? How can you put into his mind that clean words are the sweetest when everybody everywhere uses the vilest of language?

The child is up against all that sort of thing, it is the very air he breathes during the week. He comes to you for one hour on Sunday; how much do you think you can do to neutralize all these powerful, ever-pressing influences? And when somebody tells you that a boy is using bad language, you feel you want to take him by the back of the neck and put him outside the door but

you don't, because you know that he doesn't know any other language, and that if you do put him out he will most likely never learn any other. The other day I asked one of our men if he had begun yet to send his little boy to school, "No," he answered, "and I do not intend to send him. There is a school at the corner of our street, and it would horrify you to hear the language of the children." I can assure you the people here are not easily shocked. The fact is that the school atmosphere is absolutely and openly corrupt.

The system of education in this country, so far as we have had experience of it, does not make for development of intellectual strength. In the primary schools the children are taught to memorize everything, and the power of thinking is left quite undeveloped. A child will repeat to you a whole page of his lesson book, and you may ask, "Now, what does it mean"? and he has not the slightest idea. The outcome of this is that it is extremely difficult to get either children or grown-ups to give any concentrated thought to a subject.

For example, I have a class of the biggest girls, ages ranging from 13 to 16, and I have never undertaken a more discouraging task.

A PRESSING NEED AT TANDIL.

I had almost said, a more useless task. It is not that they are not intelligent or inattentive; on the contrary, they possess to a fine point the faculty of listening without hearing. I have come to the conclusion that the power of concentration of thought is absent or undeveloped, and these are the girls from amongst whom we must take our future teachers. With the exception of two or three, I am afraid they are hopeless from that point of view.

The same thing holds good in connection with our future native helpers and pastors. There is wanting in the present generation that groundwork of character, of application and concentration, of ideal, which is necessary to a reliable native ministry. These things are not to be found in the majority of the earnest young fellows amongst our members. They are most enthusiastic and helpful, but cannot make up, in the majority of cases, for lost time and opportunities.

Now look at some of these bright little chaps in the photo, and you will feel what we feel when we look into their faces. "Oh that God would raise up from among them preachers of His Gospel!" He will; but we must help Him. Sometimes a fond mother says to one, "*José quiere ser*

pastor."* José may be anything from three years upwards, but we smile sympathetically and say, "Certainly, why not?" "If a man desire the office of a bishop he desireth a good work," and if some of our little Josés want to be pastors, well, we will just nourish and strengthen their ambition, praying God to gather them into His Kingdom, and doing all in our power to help towards the desired end. For this we must have the schools.

We are more than ever convinced that if we are to do in this country a work that will take root downward, become native of the soil, and bear fruit upward, we must get the children and teach them on the right lines and in the right atmosphere, and so we must get the schools, and we must get them quickly. We must make this the first plank in the platform. Surely the teachers are to be found, men and women who will come out to do this very highest and most far-reaching service. And the money! It is going to cost money! We must make up our minds to that once for all. But the work is of God, and He is calling us to it, and if so He has His servants somewhere who will put the money into it. It will be the very best concern they have ever invested in.

* Joseph wants to be a Minister.

With such Sacrifices God is well Pleased.

A lady writes to us saying:—"A dear friend of ours who could not otherwise afford to contribute has resolved to leave off sugar in her tea, and thus be enabled to save twopence per week, and so help circulate the little Gospel paper in Peru—*El Heraldo*—to the extent of 8s. 8d. per year."

Another letter from an enthusiastic supporter says:—"Enclosed find 6s. 6d. for South America that three of us have saved, partly from our dinner money—though we haven't been fasting and look no thinner. With hearty good wishes for success to attend the efforts of the E.U.S.A. in the land that calls us so vividly."

Another friend tells us of having saved up one pound with a view to a little treat

on their silver wedding day, but when the time came they felt that the best treat they could have was the joy of giving that pound to the Lord for His work in South America.

Such instances of devotion to the Lord and the furtherance of His kingdom, humble us to the very dust, and make us search our hearts and ask in His presence, what sacrifices we are making for Him who gave Himself for us. These are the gifts that count, gifts which God can make to be true seed from which an abundant harvest will yet spring to His glory from the fields of South America. And oh! what joy to the givers in that day when, with His "Well done" ringing in their ears, they enter into the joy of their Lord.

Our E.U.S.A. Prayer Circles

FOLLOWING our remarks of last month regarding spiritual quickening in South America, it is encouraging to receive from one of our Missionaries in the Argentine Republic, Mr. H. Strachan, a report of some special meetings which he recently conducted in Bahia Blanca, which were well attended. There was also evidence of the power of God to a marked degree, and our brother now asks that we will water the seed that has been sown, by our prayers. Let us, therefore, give this matter special prominence, asking that there may be lasting results from these efforts even "after many days."

The Blossom Orphanage in Brazil is going forward and the workers amongst these children are very much encouraged. There are constant applications for admission, and if they had larger premises many more children could be received into the Home, but at the present time the rooms are all being used to the fullest possible extent. Increased accommodation is becoming more and more necessary, and your prayers that God will make some provision in this matter would be appreciated. Another need which is being felt is that of several skilled tradesmen to teach the elder boys different handicrafts, so that when they reach manhood they will be able to go from the Home prepared to earn their own living. This need has been made known to those particularly interested in the Orphanage by means of the little paper that is issued, *Blossom Home Echoes*, and we would invite your prayers

that the response may be in accord with the will of God.

The sad news which is communicated in this issue will, we are sure, call forth your prayers on behalf of our brother, Mr. Payne, and his little motherless boy. This further decrease in the ranks of our workers in Peru, will necessitate some changes in the location of workers there, and we would invite your prayers that all the arrangements made may have the Divine approval, with consequent blessing. This loss also necessitates the earlier return to Peru of Mr. Ritchie, who is planning to leave in February instead of in May. Please remember him, with Mrs. Ritchie and the two children, asking that they may not lose anything through this curtailing of their furlough, but that they may go back renewed in physical and spiritual strength, and fitted to become in God's hands a means of greater blessing to the people of Peru than ever before.

In connection with the work at home it is still very necessary to pray that gifts for its support should come to hand more freely, and that all our efforts to direct attention to South America and to arouse interest in that Continent will have the effect of augmenting our income. Shortage in this respect is a constant difficulty and proves an effectual barrier against that extension in every section of our work on the field which seems so desirable.

"But our God is able, and HE WILL deliver us" in answer to the prayer of faith.

A Missionary Prayer.

"That Satan's tactics in holding back money from Missions, and workers from proclaiming the pure Gospel of Calvary, may be frustrated, and the Lord's money liberated for the Lord's use."

"A Thousand Miles in a Dug-out."

Will our friends kindly note that we are no longer able to supply copies of this book by Mr. Glass, our stock having been exhausted. We have still some copies of his other book, "Through the heart of Brazil," see the opposite page.

"Through the Heart of Brazil."

WE take the opportunity to make some reference to a book written by Mr. Frederick C. Glass, whose portrait appeared in the January number of this Magazine as one of our first Missionaries to the Putumayo.

"THROUGH THE HEART OF BRAZIL" is written in the form of a diary, and gives incidents and adventures during a Gospel expedition of about 5,000 miles by river, rail and road, in and around Brazil. The book can be obtained from the offices of the E.U.S.A., 8, Essex Street, Strand, W.C. Price, 1/- net; post free, 1/3. There are only a few copies left.

In this interesting publication we are told that in Brazil, with its population of about 20,000,000, of whom but 160,000 are Protestants, "there are districts as large as the German Empire that are quite unexplored, and are only inhabited by numerous tribes of savage Indians, living in a perfectly primitive condition, some of whom, probably, are not yet aware that Brazil has been 'discovered' for more than four centuries."

We commend the book to those of our young readers who love stories of adventures, while the risks run from the pests which abound in the country, such as the carrapato, the botuca fly, and the raia and piranha fishes, should serve to convince us that our Missionaries do not live in the luxury which a certain section of the Press and the British public still persist in asserting they do.

Of the mosquitoes the writer says: "They were terrible! The worst I ever experienced. Nothing prevailed against them; they bite right through one's clothes, blankets and all. . . . It is simply awful. I would sooner face lions and tigers any day than these mosquitoes of the Upper Paraguay. . . . The mosquitoes are biting my hands, so that I cannot make any more entries to-day. . . . At night, rest was out of the question; it was only how to escape these pests, and the whole night was occupied in walking up and down

in front of our barn, or climbing cliffs, and lying down anywhere where there seemed some chance of peace. But there was no peace. Only between four and five in the morning I got a few minutes' snooze on the steps of the Catholic Church. A night of horrors! And again, when the hour came, there only turned up about eight people, but the mosquitoes were there in force. However, we held the meeting, though I could hardly collect my thoughts for the buzz and the bite of these terrible foes."

One gets a good insight into the ways and workings of the Roman Catholic Church in the Neglected Continent. In one town Mr. Glass speaks of the opposition he met from "the local priest, who was notorious in all the country round for his intolerance and bitter hatred of God's word." In another town, after an open-air meeting, "the priests came out of the Cathedral and sprinkled 'holy water' on the spot, to drive away 'the evil and contaminating influence' of our presence." But the reader will soon grasp the fact that more than holy water was needed to prevent the seed so faithfully sown from taking root. We rejoice to learn that the priests "have very hard work to find recruits for the Roman Catholic Church nowadays, quite the reverse to what it used to be a few years ago."

As we read we are reminded of the Reformation in our own country in the days of the Wesleys. "I believe the open-air meeting made a deep impression on the minds of the people, *because of its being an open-air meeting.*"

The feature of the book is the wonderful record of the sale and free distribution of the Bible and portions, that this devoted Missionary was able to effect. The Silent Evangelist, as the result of this remarkable journey, will assuredly bring forth such a harvest as no man can number.

We urge all those who are interested in the salvation of the Continent of Opportunity to get the book and read for themselves.

THE FACT.

"We thank God for every devoted Missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at His call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every Missionary now on the field, and for those at home truly doing their utmost to fulfil the obligation resting on them. But we must face the FACT, that, after all, the work for the most part is left undone, and day by day thousands of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Saviour of the world."—From "*The Call of Christ to His Church*," By Agnes M. Boys.

Entered into Rest.



Mrs. PAYNE.



Mr. and Mrs. Payne and their little boy Ronald.

On December 18th, a cable message was received from Cuzco, Peru, announcing the death of our sister Mrs. Payne. This came to us as a very great shock, following so closely on the death of Mrs. Glenny, and particularly as we had no indication that Mrs. Payne had been seriously ill. She had been very ill while home on furlough two years ago, but on her return to the field in August, 1911, there seemed to be every prospect of a complete restoration to health.

Mrs. Payne joined our forces in Peru in 1906. Mr. Payne had been at work in Cuzco in association with Messrs. Peters and Jarrett, of the Regions Beyond Missionary Union, since the early part of 1903, and when Miss Hodgson, as she then was, reached Cuzco in February, 1906, one of the first civil marriages which had ever been performed in that priestly stronghold was quietly celebrated in the office of the chief magistrate of the city.

From the first, Mrs. Payne endeared herself to her fellow-missionaries. Unassuming, large-hearted, motherly—she was never happier than when ministering to the wants of others and making the mission-house happy, bright, and gladsome for the oft-times tired and jaded workers.

When the scheme for the acquirement of a large missionary farm for work among the Quechua Indians took shape and resulted in the purchase of "Urco," it was felt that the workers specially fitted for this work were Mr. and Mrs. Payne. In conjunction with Mr. and Mrs. Job they entered upon this new and important sphere of missionary service, and when Mr. and Mrs. Job withdrew from the field some time later, they were left in entire charge of this great farm and the Indian work.

In 1910, after a strenuous eight years on the field, Mr. Payne returned with his wife to the homeland for furlough. But their hearts were back with the Indians among the great mountains of Peru, and their time at home was spent gaining fuller and more accurate knowledge that would fit them more perfectly to undertake the work at Urco on their return.


They, with us, were looking forward to a period of joyous and fruitful service among the Indians. In addition to the school work projected and begun, it had always been their desire and hope to start a little orphanage for the many poor motherless and outcast little ones that are so plentiful in that land; and Mrs. Payne's motherly heart would have found abundant scope for its overflowing love in such a work. But the Master had other plans; and another grave in the shadow of the mighty Andes has sealed that land for Christ.

There can be no turning back from work to which the Master has called, and in which His servants have laid down their lives. We cannot always understand the way He takes; and though that way may be marked by the graves of loved ones and fellow-workers, and though the path lie through storm, and tears, and darkness, we know that it leads to eternal light. And in the morning when the mist of tears has been wiped from our eyes by His own pierced hand, we shall see clearly, and shall understand, and confess that—"He hath done all things well."

Till then our hearts will go out to our brother in his deep and bitter sorrow; and for him, as also for the little lad who has lost a mother's love and care, we shall pray that the comfort which only the Master can give, and an abiding sense of His own presence, may be theirs in the dark path they have been called upon to tread.

A Baptism in Tres Arroyos.

By Robert F. Elder.

 ON the 14th of April, 1906, the first wedding was celebrated in the church which had been built and opened, four months previously, in Tres Arroyos. It was celebrated with a tear in the one eye and a twinkle in the other, so far as Mrs. Elder and I were concerned. There was, figuratively speaking, a tear, because, in the bride, we were losing that day our best Sunday School teacher, and Mrs. Elder was losing her best helper in her women's meetings. She was marrying a farmer who lived over fifty miles away and it was not then easy to fill her place.

But there was a twinkle because we knew that she was happy in her marriage. Her husband was a clean living, noble, Christian young fellow. They were no sooner in their new home than Doña Adelaida bethought herself of her neighbours and their children. She induced her husband to start a little service in their house on Sundays and invite the neighbours. They sang some hymns, he read some portions of Scripture, and did his best to explain them, and thus bore testimony. She started a little Sunday School, to which a dozen or more children came. Amongst them was a girl of Dutch parents. I remember her then as typically Dutch in appearance and dress, though she herself was born out here. She might have been taken out of the picture books I delighted in as a boy. Her mother was a Christian, her father a hard, cruel man. Her elder sisters had run away from home and turned out badly. Some five years ago her mother was called to rest, a happy relief for her, though an awful loss to the remaining children. An Argentine woman was brought into the house to take the mother's place, but if Jesus were here to-day, he would have to say to her what he said to the woman of Samaria concerning her husband. The atmosphere of the home was all against moral and spiritual development. But white and pure lilies are sometimes found in unlikely places. The example of her meek and patient mother, the lessons learnt from her Sunday School teacher, and occasional

attendance at the services in Tres Arroyos, all worked together as the means God used to lead her to the Saviour.

Some two years ago she wrote telling me she had yielded her heart to God. Her simple letters were the reflection of a quiet, modest soul that had entered into fellowship with the Lord. About a year ago the life at home became such a cross that she became ill, and came to Tres Arroyos to consult a doctor. Once here, and better, she sought employment and decided to return no more to live in the home that caused her so much pain. She joined our Young People's Society as an active member. She often takes part and always gets to the heart of things in a sincere and simple manner, that casts a spell over the meeting. A few weeks ago she intimated her desire to become a member of the church. When her name was proposed for baptism to the members of the church, it was hailed with unanimity and enthusiasm, the wish being expressed that we could receive a few hundred like her. Hence it was, that on Sunday the 28th of April, Gertrudis Van Damme was "buried with Christ in baptism." Her brief, clear testimony, given prior to her baptism, made a profound impression on the congregation. The presence of God was felt in a marked degree, as in the hush of a solemn silence she was baptized in the name of the Triune God. After the service was over and the members were shaking her hand and wishing her God's blessings, the joy-light that follows obedience and is the sure sign of fellowship with God, was sparkling in her eyes.

Doña Adelaida and her husband are not members of our church, but they have joined the Dutch Reformed Church which was formed a while ago. Hence no statistics that we can publish will ever reveal them as fruits of our work. But they are, and their lives are bearing fruit. That little Sunday School out in the camp has given us one member and may yet add others to the Kingdom of God. When we remember that, we have a twinkle in both eyes now.

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(COMPETITION).

MY DEAR GRANDCHILDREN,

A few weeks ago a very beautiful thought was forwarded to me from one of the most interested readers of this Magazine, and I am now going to pass it on to you. Here it is: "God is waiting for the children's prayers." Perhaps you have never thought how much your prayers can do to help to win the world to God. Will you try to remember this, not just when you happen to read this page, but right throughout the year? Do not let God have to *wait* for the prayers of any of you, but let Him have them every day.

I like to think how the children used to gather around the Lord Jesus when He was on earth.

How often, when He wanted to talk to the grown-up folks, He pointed to a boy or a girl. How we are told He noticed the children playing—ah, and those who were not wanting to play the game properly, too, in the market place.

And Jesus loves you all as much as He did the boys and girls of whom He said: "Suffer the little children to come unto Me." And how it must please Him to-day when you ask Him for His blessing. I should like you to learn by heart the words of that beautiful Children's Missionary Hymn of Mrs. Luke's—"I think when I read that sweet story of old."

Do not forget that in the pattern prayer which Jesus gave to us, He put the great Missionary cause first, "THY KINGDOM COME." Will you not follow His example and pray that the men and women and children all over the world, and especially those in the part in which we are most interested, South America, may come into His Kingdom, never to leave it again?

Now, I am afraid that I am a very practical sort of person even in praying, and while I do not want you to stop praying of course, I do not want you to stop *at* praying. Let me tell you a couple of short stories to show you what I mean by being practical in your prayers.

Two little girls were late in getting off to school. They had been taught to say their prayers. Seeing they were to be late, as they were going out, one said to the other, "Let us kneel down here and pray that we may get there in time." "No," said the other, "let us run, and pray while we are running." Sometimes we must run with our prayers. That is being practical.

Then I have heard of another little girl who was very unhappy because she found that her brothers had set traps in the garden to catch birds. When

Chats with the Children.

asked what she had done in the matter, she said:—"I prayed that the traps might not catch the birds." "Anything else?" "Yes," she answered, "I then prayed that God would prevent the birds from getting into the traps." "Anything further?" "Yes, I went out and kicked the traps all to pieces." This is something like the Apostle James meant when he wrote in his epistle about "faith and works." You will understand that better when you get bigger. But I think I have made it plain to you that God wants us to pray to Him to help us and then to DO what we can ourselves.

Now, as to the DOING. You will think I am full of wants for I still have something, once again, that I am going to ask you to do for me, or rather that you may help on the work of the E.U.S.A. Somewhere in this number of "South America," I believe you will find a request for Foreign Stamps. Now, I expect some of you could give or collect Foreign Stamps; probably many of your friends have quantities that they would be pleased to let you have, if you asked them. Keep your eyes open and you will be sure to come across some. Send them to me if you like, and I will hand them on to Mr. Stocks, so that they may be sold, and the money go for our work in South America.

You did not all guess the answer to the puzzle circle in the December number, though I was glad so many of you sent in. It spelt, if you held it properly, of course, *South America for Christ*, and I feel sure you will add those words to your prayers each day.

Above is another competition for you. I guess you seem to like competitions, don't you? We have had three circles so far, now we will try a triangle for a change; place your pencil on the "S" at the top and count in how many different ways you can read "South America" downwards, always passing from a letter to an adjoining one. The grandchild who gets nearest to the correct number shall have a prize.

Now, good-bye, for my time and space are both gone.

Your affectionate
GRANDFATHER.

PUZZLE CIRCLE COMPETITION.

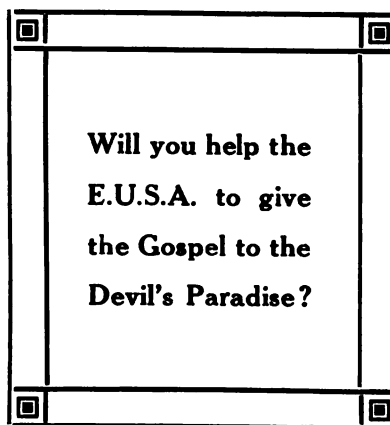
1st Prize, Frank Hodgkinson (Sheffield).
2nd Prize, Cecil E. Wade (London).

The Putumayo: The Devil's Paradise.

BY W. E. HARDENBURG.

EDITED BY C. REGINALD KNOCK, F.R.G.S.

(London, T. Fisher Unwin, 10/6.)



THE writer of the famous articles which appeared in "Truth" in 1909, and led to the unveiling of the Putumayo atrocities, has at last found a publisher for the whole manuscript which he tried in vain to get published some two-and-a-half years ago. It is not difficult to understand why, at that time, there should have been hesitation about accepting the extraordinary statements made by the author about the truly horrible deeds perpetrated in the Putumayo region of South America. Yet there is nothing in the letterpress of the first part of this work to excite horror, but much to interest, because of the graphic accounts of travel, first across the Andes, and afterwards down the river Putumayo—that great affluent nearly a thousand miles in length, of the much greater Amazon. The author is evidently a man of ability, and his descriptions of native tribes, their manners and customs, of forest and river scenery, of the fauna and flora of that part of South America are interesting in the extreme. It is quite evident that during the first part of his journey he had no idea whatsoever that he would light upon a part of the earth's surface where fiendish deeds, probably unparalleled in history, were being committed in this the twentieth century of the Christian Era. Such, however, was his experience, and the record of what he inadvertently discovered is contained in the latter part of this work. "The region monopolised by this (Peruvian Amazon) Company is," he says, "a living hell—a place where unbridled cruelty and its twin brother, lust, run riot, with consequences too horrible to put down in writing. It is a blot on civilization; and the reek of its abominations mounts to heaven in fumes of shame." We give an extract amply borne out, not only by sworn statements of witnesses, but also by Sir Roger Casement's Report to the British Foreign Office.

"By way of amusement the employés of the Company often enjoy a little *tiro al blanco*, or target shooting, the target being little Indian children whose parents have been murdered. The little innocents are tied up to trees, the murderers take their positions, and the slaughter begins. First they shoot off an ear or hand, then another, and so on until an unlucky bullet strikes a vital part and puts an end to their sport."

The native Indians being thus treated, almost as vermin to be swept off the face of the earth, leads the author to predict that "if this awful butchery is allowed

to continue," the immense forests hitherto the home of tens of thousands of peaceful industrious Indians will be peopled with the dead. He, therefore, pleads for the rescue of the remnant before it is too late.

The value of the book is greatly enhanced by the luminous introduction of the Editor, who says: "There can be no doubt of the value of religious missions in the Amazon valley."

This is borne out by the experience of the Christian Church in all parts of the earth where she has come into contact with the cruelties and horrors of paganism. The only forces that can adequately cope with such hellish conditions are the living forces of the Gospel. Livingstone recognised this when he pleaded for the establishment of a chain of mission stations along the old slave routes of Africa, and facts have proved how wise was his judgment. Christianity, no less than our common humanity, demands that this hideous cruelty should cease for ever, and that the influences of our modern life and civilization should be directed not to the extermination of these simple children of nature, but to their protection, and to directing their poor wandering feet into the paths of progress and peace. As Sir Roger Casement well said:—"It may be long before a demoralization, drawing its sanction from so many centuries of indifference and oppression can be uprooted, but Christianity owns schools and missions as well as *Dreadnoughts* and dividends. In bringing to that neglected region, and to those terrorised people something of the suavity of life, the gentleness of mind, the equity of intercourse between man and man that Christianity seeks to extend, the former implements of her authority should be more potent than the latter."

An essential step towards effective action in such reforms as are so loudly demanded in these rubber regions of South America, is that of letting in the light, and thoroughly arousing the national and Christian conscience on the subject. We welcome this book as a fearless and outspoken exposure of things as they are in that region: a book that should act as a trumpet call to united and immediate action.

Prepaid orders for this book, may be sent to the Evangelical Union of South America, 8 and 9, Essex Street, Strand, London. Every copy so purchased will benefit the funds of the Union.

ACKNOWLEDGMENTS - Continued.

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1 Miss Seymour	0	5	6	8 Wallasey P.C.	1	0	0	2 W. J. McKay		1	0	6
2 W. M. Price	0	3	0	9 Miss Bryson	0	1	6	3 Miss Harvey & friends		0	6	6
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3420 Mrs. Tetlow	0	3	8					9 Miss Manger		1	4	0
E. B.	0	2	0					3570				
								1 R. S. Dalgliesh		1	0	0
								2 C. J. Dymond		5	0	0
								3 W. Melville Wills		5	0	0
								4 E. R. Newbiggin		1	1	0
								5 Mrs. Buschini		1	0	0
								6 A. Friend, per Miss Dashwood		1	0	0
								7 S.E.M.		1	1	0

Continued on page 244.

A NEW MAP.

WE have received from John Bartholomew & Co., Edinburgh, a copy of their revised map of South America. We can heartily recommend this map to leaders of Study Circles and others who wish to familiarize themselves with the geographical aspect of the Missionary problems of South America. There are some valuable inset maps on an enlarged scale of the chief cities, and one of the Panama Canal. Such a map should be in the possession of all who are interested in that little known continent. The price is 2/- net.

"I CANNOT SLEEP!"



The man or woman from whom is wrung this bitter cry is in grave danger. If the sleeplessness be only partial it may, and if neglected will, develop into acute insomnia. It is during sleep that Nature replenishes and rejuvenates the nerve forces. If Nature is denied that restful condition the whole system is laid open to serious troubles.

SHATTERED NERVES



are an early symptom a solemn warning that something must be done. Neglect that warning and illness—perhaps mental affection—is not far off. Drugs won't cure: they may relieve, but not permanently. Medicine is useless. Nature wants SLEEP, and wants it produced naturally.

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A Call from Colombia.

By William Cocking.

THIS is from Colombia, certainly not the least neglected part of the Neglected Continent, but certainly one of the least known.

In my work as colporteur, I had visited the town of Libano, in the department of Tolima, and up in the Central Cordillera. I had fairly good sales, but met with the usual clerical opposition. One bright, intelligent young fellow was much interested in my work, and I had a number of conversations with him, during which I read and explained God's Word. He had told me his idea of life was that it was our duty to "struggle for perfection." He was the author of a pamphlet called "Luz y Tinieblas" ("Light and Darkness.") He kept a store; one end was devoted to the sale of merchandise, the other to the sale of aguardiente (rum). I said to him, "How is it that you, a struggler after perfection, and the author of 'Luz y Tinieblas,' have got the two things mixed in your store, as well

as in your pamphlet?" "This," I said, indicating the merchandise, "is legitimate and right; you might call that Luz; but there," indicating the array of bottles, "you have Tinieblas." "Yes," he said, "you are right, and as soon as I get on my feet, I am going to get rid of that end of the business."

There are thousands throughout the length and breadth of this land, like that young man, groping in the dark. The Bible is being largely circulated, but the living Missionary is now needed to explain to the people the truths of God's Word. The printing press and our mail service are valuable auxiliaries. I believe that the feet of Him that bringeth good tidings are just as beautiful upon the mountains as they were in Isaiah's day. We might find an inspiration in Acts xvi. 10: "Immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

THE EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

CHARACTER

Evangelical and Interdenominational.

OBJECTS

1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

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Native Preachers.		

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By sending a donation or becoming a subscriber.	By interesting other Christians.
By taking a freewill offering box.	By forming a Children's Band (Particulars on application to the Secretary).
By subscribing to the Magazine—"South America."	By remembering the E.U.S.A. in your will.
By becoming a prayer partner.	

ACKNOWLEDGMENTS.

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66 Mildmay Park, London, N.

Mrs. CARVER, Thurton, Norwich.

January 7th, 1913.

"I had been suffering from a nervous breakdown for some time when I came to you, and had been under medical treatment, but I experienced relief after I had the appliance four weeks. I am now feeling much stronger, my sleep is better and I am not so giddy. I scarcely know how to put my gratitude into words, but I do feel that the 'Magnetaire' is doing its work well. The pressure on the brain at the back of the head is not wholly gone, but it is very much better. My friends congratulate me on looking so different, and I tell them what is the cause under God's blessing, for I do not think they thought I should get well again. I shall recommend your treatment to any whom I know are suffering as I have done, for I had got so low, and the giddy fits came on so often that I was not safe to be alone, and was completely prostrated, but now, thank God, I can get up to breakfast and enjoy my food, and have been able to do my work without feeling fatigued. I am looking forward to being even stronger than I am now."

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SOUTH AMERICA

Vol. I., No. 11.

THE CONTINENT OF OPPORTUNITY

March, 1913.

NOTES & NOTICES.

WE are glad to be able, by means of this present issue of "South America," to pass on the messages of the speakers at the great meeting held in the Queen's Hall, on January 14th, to our

thousands of readers and helpers who had not the privilege of being present on that occasion. It was indeed a memorable meeting, and words coming so evidently from the hearts of men who had come close to the terrible need of South America, and who spoke of things as they are, and as they had actually seen them, caused a profound impression on the great audience; and cannot fail to be fruitful in increased prayer and giving on behalf of that neediest of all continents.



ON another page we give particulars of the appeal for £50,000 which was launched at that meeting, and that we

And its Appeal.

are commending with much prayer to the consideration of God's people. We invite our readers to give this appeal very prayerful and careful thought, and in holy fellowship with our Lord in this sacred ministry committed to us on behalf of South America seek to help us in some way and some measure, be it little or great.



AND first of all help us by prayer. Make this effort a matter of special prayer. God

Pray!

is able to do for us exceeding abundantly above all that we ask or think, but He does want to see us in earnest about His cause, and taking advantage to the full of

the wondrous privilege of prayer and access to His presence. Let us pray then, and keep on praying in faith that God will enable us to do all that He has put into our hearts to do for Him in South America.



THEN let us help in whatever other way we can or as He may show us. Some can give ;

An Easter Gift!

some can influence others to give. Some can collect, or write a letter to another who might be interested and led to help. Send the magazine to a friend and invite their co-operation. Let us take this thing up with all our hearts and all our energies, then we can claim God's help and blessing. Let it be an EASTER OFFERING TO HIM on behalf of that pitiful land that knows no risen Christ and that needs above all other things the message of the Resurrection.



THEN just a word to those who can do but little. Remember there are no "littles" in

God's sight if they are given "Tiny drops of Water." Him. For if there be first a

willing mind, it is accepted according to that a man hath, and not according to that he hath not. Let us not then hesitate to help because we can only send a little. How many there are who do not send to us because their gift would seem so small. We beg of you do not let any such unworthy thoughts hinder you from sharing in this glorious work of the evangelization of South America. Again let us remind you of the widow and her mites.

THE LATEST BOOKS

Latin America: ITS RISE AND PROGRESS.

BY F. GARCIA CALDERON.

(London: T. Fisher Unwin, 10/6 net.).

THIS is a very comprehensive work. It is written by a young Peruvian diplomatist, who is a relative of a former President of the Republic of Peru. The preface possesses a two-fold interest—firstly, because it is a masterly summary of the contents of the whole book, and, secondly, because it is from the pen of the newly-elected President of the French Republic, M. Raymond Poincaré.

Except to very few, South America is but little known, at all events in the United Kingdom. Owing to its contiguity it is probably much better known in the United States, where the growth of population during the last century and consequent political aspirations, have resulted in the transformation and expansion of the Monroe doctrine, which was, at first, merely a message to the nations of Europe to refrain from establishing colonies in the southern portion of the American continent; but has now developed into something like moral guardianship over the South American republics. The most recent proof of the growing interest of the United States in South American problems is seen in the rapidly approaching completion of the Panama Canal, which, with prophetic vision, Bolívar, the greatest of the South American liberators, said would "shorten the distances of the world, strengthen the ordinary ties between Europe, America and Asia, and bring to this region the tribute of the four quarters of the globe."

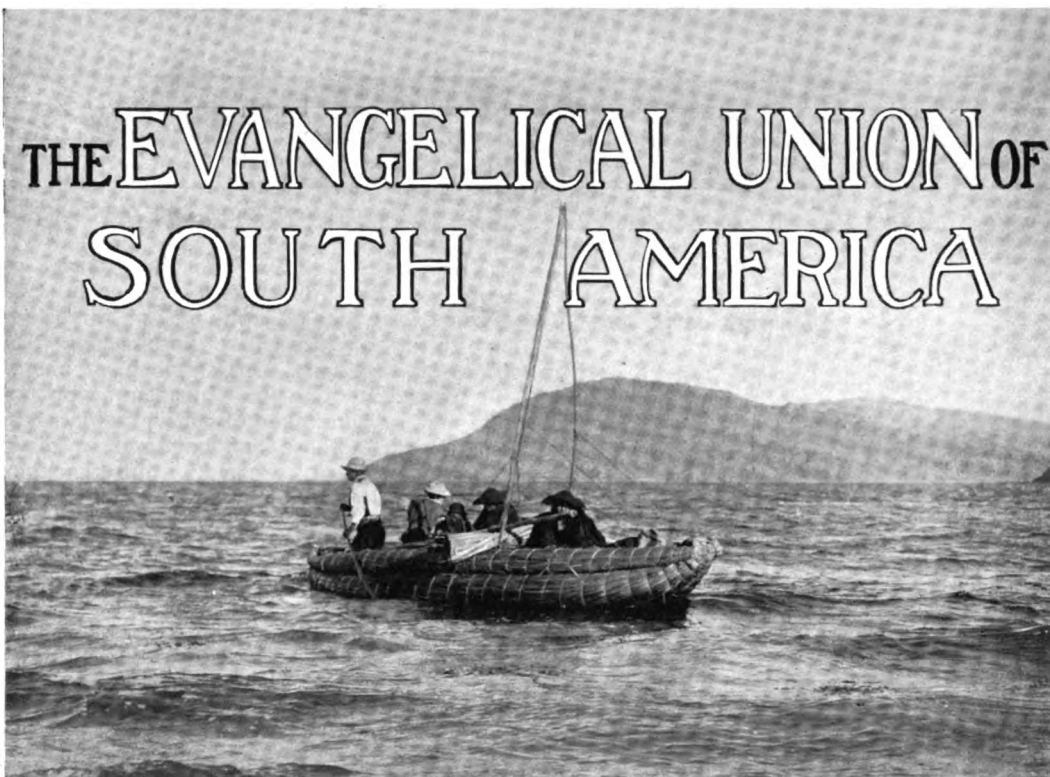
For a full and able discussion of the great problems facing the South American republics, we refer our readers to this volume, which is divided into seven books or sections, the first giving an account of the conquest by the Spaniards and Portuguese, and the subsequent struggle for independence. Books II., III. and IV. are devoted to histories of the beginnings and developments of the various republics. Book V. describes

the intellectual processes, the literature and the philosophy, by means of which ideas were formed leading to the various political revolutions and changes of government. The German, North American and Japanese perils are discussed in Book VI., and the problems of Unity, Race, Politics and Economics, are considered in Book VII. An intensely interesting description of the probable effect of the opening of the Panama Canal upon the two Americas and upon the world, is given in the concluding chapter.

It is evident that the great statesmen of South America, from Bolívar onwards, have felt the necessity of a moral and religious force to consolidate their efforts and to build up that character which alone can give stability to nations. It cannot be truthfully said that this want has yet been supplied, hence the need for giving to the South American peoples a pure Christianity which, of course, includes the dissemination of the Holy Scriptures in their own languages; the sanctity and chastity of Christian marriage and home life; the Christian training of each succeeding generation, and, above all, the proclamation of the Gospel of our Lord Jesus Christ, Who made an all-sufficient atonement for sin; Who is the life which is life indeed, and the greatest and best of all Liberators, "Whose service is perfect freedom."

This great work, which deals with the whole of the vast continent of South America, is the production of a master mind, and we cordially recommend it to those of our readers who desire to make themselves acquainted with the present-day conditions over a great portion of the earth's surface, which is claiming more and more the attention of statesmen, and which calls for greatly increased missionary efforts on the part of Christians of the Reformed Faith.

E.T.R.



"Balsa"—Native Canoe on Lake Titicaca, Peru. These are constructed entirely of the reeds and rushes which grow around the lake. The Indians are wonderfully skilful in navigating their frail craft over the oft-times stormy waters of this great lake, lying 12,500 feet above sea level.

REPORT of our SECOND ANNUAL MEETING

HELD IN THE

QUEEN'S HALL, on TUESDAY, JANUARY 14th, 1913.

THE CHAIRMAN, DR. LEN G. BROUGHTON, said:—

It is always customary for a Chairman to make an address. I see that I am allotted ten minutes in which to speak to you, but any man who will look at this programme and see the list of speakers that we have would not think of trying to take

up ten minutes' time in the address of the Chairman; so I have great pleasure simply in announcing these speakers. I call first for the Rev. A. Stuart McNairn, who will make a statement concerning the Board and its affairs:—

"SOUTH AMERICA."

STATEMENT BY THE REV. A. STUART MCNAIRN, SECRETARY.



The Secretary of the
E.U.S.A.

Mr. Chairman and Christian friends, I shall endeavour to follow the good example set by our Chairman and make my statement of the very briefest character, merely as it were of the nature of a text upon which other speakers may enlarge. I trust we have got beyond the stage when we have to give an account of ourselves and explain who and what we are. But I feel that in such a great gathering as this, it is fitting we should make mention of those into whose labours we have entered and upon whose

foundations we are building. I would remind you, therefore, that the Evangelical Union of South America represents work that was built up through long years of hardship and bitter persecution, by the representatives of the Regions Beyond Missionary Union, under the inspiration and direction of that great Missionary leader, Dr. H. Grattan Guinness. That South American Branch of the Regions Beyond Missionary Union work joined hands with another small Society in Brazil, known as the South American Evangelical Mission, and to-night we are celebrating the second great annual gathering of the Union under its new name, the Evangelical Union of South America.

Now, a word as to the field. Let me remind you that the field in which we are operating is absolutely untouched by the Free Churches of Britain. With the exception of the splendid work of the South American Missionary Society, founded by that great Missionary hero, Captain Allan Gardiner, the Free Churches of Great Britain, as such, are doing absolutely nothing in the Latin Republics of South America. The field represents one-eighth of the whole land surface of the globe, and we are operating in three of the great

Republics of South America — Brazil, Argentina and Peru. You can gather from the fact that none of the Free Churches of Great Britain is touching that field, that there is no overcrowding, no overlapping, no rivalry.

These three Republics in which we work embrace in themselves nearly two-thirds of the whole Continent and more than two-thirds of the entire population. And to reach that vast district we have a staff of something like 50 European workers, assisted by a number of native helpers and evangelists. These are engaged in direct Missionary work, preaching and teaching, itineration and colportage, medical and school work, industrial work by means of a great industrial farm amongst the Indians of Peru, and last, but not least, the printing and circulation of the Holy Scriptures and Christian literature.

Last July the world was thrilled with horror by the publication of Sir Roger Casement's Report of the conditions accompanying the rubber-gathering in the Putumayo region of Peru. Instinctively everyone felt, however they may have expressed it, that the only power to cope with such hellish conditions was the power of the Lord Jesus Christ and the living forces of the Gospel. The call was for a Mission to that region. But the Churches of this country had no work in Peru; the only Society which had any work at all in that Republic was the Evangelical Union of South America. We remember always the splendid work of the British and Foreign Bible Society—of them we make exception. The Evangelical Union heard the call, responded, and to-night we have three picked men, one of them a medical doctor, on the way to the Putumayo.

Such are some of the many activities of the Union and its spheres of work. No one realises better than we do that we are but touching the fringe of the immense need. We are standing on the threshold of unlimited opportunity. The Scripture we had read to-night (Luke x., 25-37) pictures most perfectly the condition of that South American Continent. Fallen among thieves, spiritual and material—wounded, bleeding, helpless, passed by by those whose duty it was to succour and save. We cannot pass by. Already we have turned aside and

SECOND ANNUAL MEETING.

put our hand to this great task, and it is going to cost us something, tears and blood and agony; just what our redemption cost the Lord. There are broken hearts to-night yonder in Peru. And another freshly-made grave seals that land for Christ, while our brother, Mr. Payne, turns afresh to his lonely furrow, with only his little boy and his God. To-night Dr. Glenney, with his face to the Putumayo, leaves behind in the homeland his two motherless babes and goes on alone with his Lord. It is costing, and the evangelisation of South America will cost.

Turning for a moment to the merely financial aspect of the question, our existing work involves an expenditure of something like a thousand pounds per month; and we are glad to say that hitherto hath the Lord helped us. The pathway has often lain, as the pathway of faith so often does, through great darkness and shadow, and at times we have been let down on the rock bottom of the faithfulness of God. It is a good place to be. But that is only the existing work. It is a growing thing. We cannot stop. God has set His seal of approval upon it, and the work is growing, extend-

ing, developing. Calls come to us from every part of that Continent. We must enter those open doors and possess the land and extend our operations. To-night we make a definite appeal to you, and to the Christian Church through the land, to help us to the extent of £50,000. A tremendous sum you say! It is only one-half of what this country is drawing every day from South American investments. We are enriching ourselves to the extent of £100,000 *per day* from that land. Is it too much to ask for £50,000, half of one day's income, to take the riches of the Gospel of Jesus Christ to this Continent, which is pouring its material wealth into our land?

May the Lord lay it upon your hearts to-night to join with Him and with us in this great task of winning South America for Christ. It used to be called the "Neglected Continent." But we have changed that, and are calling it the "Continent of Opportunity." God forbid that it should ever combine those two names and be known to future generations, and written in the Book of God, as the "CONTINENT OF NEGLECTED OPPORTUNITY!"

REV. JOHN RITCHIE, OF LIMA, PERU,

**Who has shortened his furlough and has just returned to Peru,
next addressed the Meeting.**



Mr. Ritchie.

It is to my mind a most deplorable circumstance that the temptation is always with us when we speak of Latin-America to linger over those putrifying sores. Yet so we have to do, because in this land there are so many who do not know, and some who persist in deliberately misrepresenting, and some who seem to have an interest in declaring it otherwise. But if there is anything known about South America to the men and women in this hall to-night, they know this: that the very name of South

America is a by-word for immorality. And if she had the most perfect creed that ever was put together, with the most magnificent ritual that was ever followed by any religion, what is it worth if this is true? If the capital cities of South America are hell on earth for many of the sisters and daughters of our homes, tempted there from this land to a moral hell that we cannot touch, then it ought to matter to us. I say if you know anything about South America, you know that its name is a by-word for immorality.

Lima! the great centre of culture and learning of Latin-America, the city which had a University before the Pilgrim Fathers had a school in the United States! In Lima to-night, you can search in her workshops, go anywhere through her working quarters, and you will scarcely find a working man in all that city who ever found

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the woman of his choice and deliberately went and legally married her. I have spent years in Lima, and I know. Think what that means. I do not say there is not one, but I have followed a systematic, persistent search, and I have never found one who deliberately, by his own personal choice, found the woman of his affections and took her to the place of marriage, wedded her, and lived with her in honour; and this in

because there is a tradition in our land that a certain Church is a sister Church, say—No! I for my part deny the fraternity. They call me Reverend sometimes in Britain. I eschew the name in South America lest someone mistake me for a *cura* (priest).

I could go on to speak along this line, but what I want to say is, I hate the fact that this temptation is always before us.

I love the Peruvian. I know that all his history, all the past of his race is against him, and the blood of his fathers is against him, and I know that all the influence of Spain is against him. I love him, and I would that I might be there, as I shall be in a few weeks more, drilling holes in that rock to blast it by the power of God, and let in the light of God and the healing streams to flow down through the land, and clean it and redeem it from being what even Britain was before the Reformation.

One thing I shall stay with, and then get to what I principally wish to say. Go with me up the main street of Callao, the most cosmopolitan town in all Peru, so cosmopolitan that one-half of its municipality is always composed of Britishers, Americans, and Germans. And in that town, with all its British and outside influence, you meet a procession coming down the street. There is a statue with great curling locks, a fine embroidered dress, followed by a long retinue of priests. Should you ask what that procession is, you would be told that it is the "Lord of the Sea"—a carved log, which was picked up nearly a hundred and fifty years ago from the wreckage of a tidal wave! The people said

this must be the god of the sea, for he stopped the wave there. We should say the wave stopped him there! But that is the story. They picked up the log, dressed it, set it on an altar, and now they carry it out every year to bless the sea, that the sea may not come up and destroy them any more. Has that any fraternity with your faith? It has no relation with mine.

I could take you all over the towns and



A Blind Beggar, Cuzco, Peru.

a city of a hundred and fifty thousand and more inhabitants, a centre of learning and culture! I say if any man, be he Mohammedan, be he Jew, be he pagan, if he can do anything to clean up that moral condition, in God's name let him go in and do it.

And shall we, living in Great Britain in the full bliss of the radiant sunshine of the glory of God in the face of Jesus Christ,

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the cities of Peru and tell you a story similar all over the land. Ask the average man in Peru about religion, and you will get a lesson: what to him is a perfect and simple explanation of religion. "There is," he says, "a certain emotional element in a woman which necessitates such an outlet. But, of course, we men are superior to that kind of thing. It is for women-folk. A woman goes to church as an outlet to her emotional nature. Her husband remains outside and smokes, while she repeats her Ave Marias. Different forms of religion have grown up in different countries, according to the idiosyncrasy of the race, and a sacerdotal caste has grown up around this in each country. The priest has learned how to exploit it, and religion to-day is principally a sacerdotal fake for getting money out of simple people. We men are all too clever to be taken in."

That is the average explanation of any Peruvian concerning religion. And it is because he is living without a faith that he is living without a morality.

But I want to put before you a far more interesting matter than that. For twelve years the young men in our churches in Peru, mostly under the auspices of the British and Foreign Bible Society, have gone all through that land. Do not think for a moment that we have got it full of Missionaries. There are five British Missionaries in that immense country to-night to preach the Gospel. But from our churches young men have gone out. They have been stoned, and imprisoned, and beaten—aye and poisoned. See how the priest loves the Word of God! But they have gone on, and they have carried that blessed Word into almost every village of Spanish-speaking Peru. And in that land, as in every land, there are men and women who are yearning, labouring, striving under the burden of sin, and the longings of an awakened heart after something to satisfy. I know them. I could give you their names and their life story. Merchants, statesmen, professional men, artisans and labourers, they are all in the circle of my acquaintance yonder. And that Word has come to them as the pearl of great price, and some have sold all for it. There are others here and there, some through the work of the colporteur, some through the young students who came to Lima to attend college and who learned the Gospel and took it back

with them; some as a result of the outgoing of people who came to reside in Lima for some years in business; in one way and another the Gospel has gone out. But to-night in Peru there are towns and villages, some of them with as many as 50,000 inhabitants, that have had a visit from a Missionary ten years ago, nine years



An Indian of the Sierra
(Descendant of the Incas).

ago, eight years ago. In their measure they accepted the Gospel, and they are waiting still for the second visit, and pleading for it.

I hold in my hand a paper, in which a village pledges itself to build a church, acquire a cemetery, and live as we shall teach them, if we will send them a teacher. It was written a year and a half ago, and

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sent to me seven days' journey over mountains and burning deserts. And no man has gone near them yet. That is why we ask for £50,000.

There are towns there where men and women gather from time to time to read the Gospel and sing hymns. And they write and write, and write, until I have spent at times five days of my week typing letters to these solitary people. We cannot go to them; we have no men to send to them; we have young native believers we can send, but we have no money to send them out. We are bound down because there are no funds, no money to make a journey, even had we the time to do it. Is it not a disgrace that men and women are asking us to go, and sending messengers a week's journey to ask us to go, saying years ago they had a visit from a Missionary, and they wait for another? We cannot go. Every man of us is filled up with work. We can do no more. Mr. Inwood says it is good to have a big task. But it is more comfortable to look at it from a distance. Over yonder we get close up against it. When that towering mountain is right at our very nose we feel it is awfully big, awfully like to come down and crush us. That is the way we are living in Peru.

Amongst the things named on our programmes as needed, one of the first items mentioned is property. Let me make a

brief explanation. In Peru, property—and the business men can realise the situation—earns a rental of from 12 per cent. to 18 per cent. on the purchase price. Is it not madness for us, even from a business point of view, to pay 15 per cent. in rental on the value of a house, when, after having paid for ten years, we may be turned out in the street? Is it not more sane even as a business transaction to endeavour to buy the place outright? That is what we are asking for. Then as to Schools: In Lima the children who come to the Sunday School are the objects of the persecutions of the Jesuitically-trained school mistresses. These are all trained at the Jesuit College. And the treatment the children receive, singled out as Protestants and heretics, is such as might be accorded them were they suffering from small-pox or yellow fever! So the child comes to the Sunday School for a few months, and then gives it up, and is lost to us. We must have our own day schools.

Another point as I close. Mr. Inwood has told you that the business houses of South America are in the hands of foreigners. Now these British business houses are filled with young men from British homes, and I have seen them come out and go into that moral cesspool, and go down to hell. Does it matter to you? It ought to.

THE REV. CHARLES INWOOD, F.R.G.S.,

Fresh from his tour in South America, accounts of which have appeared in previous issues of this Magazine, gave the Meeting his impressions of that tour and the urgency for immediate action.

Mr. Chairman and my dear friends,—Twelve months ago we met in this hall in our first great meeting. Since that time and in the interests of this work, I have travelled about 25,000 miles by land and sea, and without illness or accident. And I want, first of all, in your presence to thank God for His guardianship and grace, and then next to thank you, to whose prayers I also owe a great deal. I have been entrusted with many sacred ministries from the Churches of our land, but I think this last ministry in South America was the most sacred and the most hallowed I have ever been permitted to touch. Oh! it has been a joy of no common sort to me to meet our

dear brethren and sisters who represent us in the field, and quietly to talk over their work, and over their



Mr. Inwood.

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An Inca Youth.

difficulties, and then together with them in faith lay their hopes, and their fears, and their yearnings at the feet of Him Who always listens to His people.

I tell you, men and women, these Missionaries in South America are worthy of your esteem, worthy of your confidence, worthy of your love. They never forget to pray for you, and through me they ask you never to forget to pray for them. There they are, a little brave, lonely band far away in the firing line, exposed to assaults which you people in a land like this can never realise. Oh! with what wistful interest they look to your action in the homeland! What enquiries they make about your interest. Every call for help that comes to them thrills them through and through. You are so far away in Christian England, and you can hear the calls but faintly, but they hear every call, and they feel every call, and they passionately long to respond to every call, and they chafe under the limitations that make such response impossible.

Oh! could you listen to their eager enquiries about your interest; could you

hear their prayers that your eyes, and ears, and hearts may be open; could you hear how they pray for the souls around them whom they vainly long to reach; could you watch them, as I have done, as they meet, and plan to attempt what is humanly impossible; could you witness, as I have done, their quiet and unconscious heroism and devotion, *you would not*, and *you could not* longer withhold the reinforcements they so sorely need. May God give you to-night a deeper, more intense interest in, and identification with, them in their great work.

And now, having said this word for them, and said it gladly, I want to speak of the sphere in which they work. It will not be possible in the time allotted to me to relate incidents of my journey, interesting though they might be. I want rather, as God may help me, to pass on to you three outstanding impressions which have been burned into my mind and heart as I journeyed hither and thither through that fascinating land.

I will take them in the order of emphasis in my own heart, for the first is deep, the second is deeper, and the third is deepest of all. The first impression which was borne in upon my mind was that of *the vastness of the task* which God has allotted to us in this Mission. As you have heard already, we are working in three Republics. There is Peru, which is larger than Germany and France put together; then there is the Argentine, which is larger than European Russia; and then there is Brazil, into which you might put the whole of the United States of America, and yet have room left for France. Oh! think of all that as a field of operation; think of it not as something to depress you, but as something to inspire you to your finger-tips.

I thank God, and I have done it scores of times this year, for giving us a big task. I believe, if we view it aright, it is a vote of confidence in us that will arouse us. It challenges us to large endeavour, to large sacrifice, to large statesmanship. It puts breadth into our yearning and into our outlook, and into our faith, and into our prayer. I know it is a blessed thing to take even one poor needy, sinful soul to your heart, but it is vastly better to take a needy Continent to your heart, and I believe when you do that you get closer to the heart of God, because God

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A Colporteur at work at São Paulo, Brazil.

takes every Continent to His heart, South America not excepted. The Christian Church may have shut it out of her purview, but it is as dear to the heart of Jesus as any other Continent in this redeemed world.

And that is one reason why I am thankful for this appeal for £50,000, because it recognises the vastness of our work. I believe if you will let it, and I hope you will, that this appeal will put iron into your blood. It is a good tonic for anæmic faith, if you are suffering from that. I believe that the larger the sacrifice we make, the more of joy and inspiration comes into our own life. I believe that big tasks like this will save the Churches of England from dying of over-feeding or ennui.

The next impression is that of *the complexity of the task*. How that gripped me more and more as I came to know the situation, and oh! I would that somehow, even faintly, I might convey that impression

to you. Think of it quietly and calmly for four or five minutes. Think first of all of the complexity of our task, from what I will call *the racial standpoint*. Take Peru. There you have the non-Spanish-speaking Indians, fully two millions of them, a nation inside a nation. Then you have the Spanish-speaking Indians, at least a million and a half, another nation inside a nation. Then you have the peoples of mixed blood, and that includes practically all the upper and middle classes, the governing classes, another nation inside a nation. All the great commercial enterprises which vitally touch the economic development of the land are in the hands of foreigners, men of different type, different interests, different ideals, men who are a part of the nation's life and yet stand strangely, aloof perhaps I might say, sinfully aloof. They are another nation inside a nation. That is Peru.

Suppose you come to Argentina. You have quite a different situation. In Peru nearly 70 per cent. of the population is pure Indian. In the Argentine, especially south and central, the population is mainly European. When I travelled along those railways I found it hard to realise that I was not in Europe. In some of the small towns I have visited you can hear ten or twelve European languages spoken by the people who live there. And remember that these people who are flocking in from Southern Europe are people of low ideals, of a very backward civilisation. As our Chairman knows right well, this same problem is taxing to the uttermost the ethical and religious energies of the United States.

Then you pass on to Brazil, and in addition to the problem of the Indian and the problem of the foreigner, you have there the problem of the negro. There are some eight millions of them, and they are powerfully modifying the character and type of the Brazilian people. Then add to that the incoming, in large and increasing numbers, of Japanese and Chinese—there are many thousands of Chinese in Peru—and Turks, Syrians, and Armenians. What a complex situation confronts the men and women who want to understand the people amongst whom they work in order that they may uplift them.

Then take one other point of view, the historical one, and realise for a moment, if you can, the awful legacy which these

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people inherit from the past. Think, for instance, as you ought to think, of the Indian population. From the days of Pizarro to the horrible days of the Putumayo, the treatment of the Indian in South America is one unbroken record of oppression and treachery, and tears, and wrong, and blood. It is a record that ought to make every white face blush and every white soul burn with righteous indignation. It is a record that has entered so deeply and disastrously into the Indian mind that the Indian suspects, and shuns, and dreads, and hates, and flees from the white man. It is a record that has no rival in human history. The Indian soul, gloomy, silent, and with cavernous depths in it, carries within itself the consciousness of four centuries in hell, a hell into which white hands flung it and in which white hands have kept, and still keep it, British companies included. A consciousness that nothing can ever banish, but the transforming consciousness of Jesus Christ and His love to them. And of Him they do not know; they have never known Him; they never can know Him, if Anglo-Saxon Christians do not take to them the old, old story of Jesus and His love.

Then think for a moment of the legacy which the non-Indian section of the population has inherited. It is, I think, perhaps more subtle than the other, because it affects the character, the ideals, the mental and moral habits of the people. How can I express it? There is no such thing as conscience in the life of South America to-day. Corruption, deceit, and fraud are the very life-blood of the people. There is no honesty, no genuine patriotism, no reverence for justice. The people are down in a depth you can hardly realise in a justice-loving, freedom-loving land like ours. Then add to these elements one or two others. One is the *fatal habit* which they have inherited of always putting off till to-morrow or the next day everything they

can. Add this other fact, *the presence and the domination* for four long centuries of the most ignorant, the most depraved, the most immoral priesthood that Romanism has ever known. Do not imagine you are going to have a "walk-over" in South America. Rome cannot redeem the people; she does not want to, but she can fight those who do, and she will. She will use every means, sacrifice every principle to hinder you as you seek to uplift the people. Her hold upon the womanhood of the Continent is an entrenched position of enormous power, and she will use it to fight you, as in God's name you go to emancipate.

There is the third impression which I must only outline, but it is the deepest of all. You can imagine what it is, viz., *the tremendous urgency of our work*. Without giving any incidents, let me mention one or two facts. Think for a moment of the presence of corruption in all civil, political and commercial life. The Constitutions of the land are framed after the model of the United States, but there is not a shred of real democratic freedom, from one end of that Continent to the other.

Then think of the far-reaching impact of superstition on the life of the people. Think again of the inrush of atheistic and anarchic thought, especially in the Argentine. Think of the indescribable condition of public



A Priest trying to prohibit the Sale of Bibles in the streets of Lima, Peru.

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morals; even in schools the conditions are so bad that no parent who loves decency will allow a child to go near them. Think of all this, and then in the light of it face this appeal.

We want twenty halls straight away. We want twenty schools straight away. We want fifty men and women straight away; and if we had them we could put them at once before doors that are wide open.

In the name of God, we ask the Christian people of this favoured land to give us **£50,000**. You can do it if you will, without one meal less, one garment less, one jewel less, one holiday less, one motor less. You can do it. You say, "We are giving all we can already!" That is the reason why we come to you and ask you to give more. There is no use making an appeal to people whose purses are closed, and hands are closed, because their souls are closed. And if your souls are open, then we appeal to you. And if they are not

open, God pity you, for your life is not worth living. Oh no! We want the money; we must have it. We cannot carry on our work without it.

But that is not the chief thing. What we need here most of all is the tender Missionary passion born of Calvary, and kindled into white heat by the silent flame of Pentecost, the passion that feels deeply, that burns intensely, that gives gladly till it has nothing more to give. We need the vision of Calvary, the yearning of Calvary, the outpoured life of Calvary, the power of Pentecost, the faith that "laughs at impossibilities." We may have them here and now. And I pray that upon this great meeting, confronting the needs of that almost forgotten land, there may fall such a mighty anointing of the Holy Spirit that from this hour till the hour when we see our Lord, we shall give to, and pray for, and love South America, according to the measure of our Master's desire. God grant it.

MR. DAN CRAWFORD, F.R.G.S.,

The "First in the Footsteps of Livingstone," the one white man who knows the people who knew Livingstone, and the distinguished author of "Thinking Black," was present to show his sympathy with our work in another "Dark Continent," and delivered an interesting address.

DR. A. C. DIXON,

Of the Metropolitan Tabernacle, was the last speaker of the evening.

A vision appeared to Paul in the night. A man from Macedonia cried "Come over and help us." Then Luke adds: "When he had seen the vision, immediately *we* endeavoured to go." Mr. Inwood and Mr. Ritchie have seen the vision, and I have determined by God's help to go. And if we can catch the vision of what South America is and needs, every one of us who loves the Lord Jesus Christ and humanity will go, by prayer, or by gift, or by laying ourselves or our children upon God's altar for the service. "Assuredly gathering," Luke continues, "that God



DR. A. C. DIXON.
(By permission of Partridge & Co.)

would have us preach the Gospel unto them." And that is what South America needs—the Gospel; the Gospel that cleanses from sin and saves the priest; the Gospel that cleanses and saves the men that trade, or the lumber men in the forest; the Gospel that transforms life and fills the heart with the light of hope.

I believe most heartily in this organisation, because its single purpose is to preach the Gospel. It is a union not so much of Protestants, if you please—we are not in the protesting line, though we have enough to protest about—but it is a union

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in hand and in heart, of people aglow with the love of Christ and the love for souls, of men who have put themselves in God's hands, to be used simply for His glory. So we catch their spirit.

It was announced in a summer assembly at Ocean Grove in America that a celebrated violonist would play on a violin that cost one thousand pounds. Ten thousand people gathered in that auditorium to see and hear that great musician play upon his costly instrument. He rose before the crowd, played as only he could play. The music grew sweeter and sweeter, till that great audience were absolutely spellbound with the glory of it; and as the music died away the vast concourse broke into a storm of applause that expressed their pent-up feelings of wonder and delight. Suddenly, in the midst of the applause, he stood up, and, raising the precious instrument above his head, he smashed it into a hundred pieces over the back of a chair. Some of the women shrieked; the men groaned; and all felt shocked. But holding a piece of it in his hand, he said, "Ladies and gentlemen, that violin cost just six shillings!" He then took up the thousand-pound violin and played for their entertainment.

He meant to say violins do not make music. It is the man that holds them. These men in South America, whether they be of the thousand-pound variety or of the six shilling, have put themselves in the hands of God. And shall we have the same experience to-night, placing ourselves with our purses, our brains, our bodies, our time, our influence, in God's hands that He may make the music that shall be heard all over South America?

On his way to Rome, Paul gives his creed in a storm at sea and his words were few; because when we are seasick, as he was, having eaten nothing solid for fourteen days, we are not apt to use many words. And there on the deck of that tossing and leaking and creaking and sinking ship he said, "The angel of God—Whose I am and Whom I serve, the God to Whom I belong, and as the result of that possession I serve Him by believing Him—has said we shall all get there safely, though the ship and



A Carajá Warrior of Goyaz State, Brazil.

lading will be lost. And if my eyes are against it, and my ears are against it, and my appetite is against it, and all my feeling is against it, and the sinking ship is against it, I believe God in spite of eyes, and ears, and appetite and sinking ship. I serve Him by believing."

We look at this black cloud of South America, and the breakers, and listen to the storm, as we have heard it howl here to-night in these descriptions, and we are apt to think only of the cloud and the storm, and the breakers, and fail to trust God, Whose I am! Paul recognised that he was bought by the blood of Christ and possessed by God. Be your value six shillings or five thousand pounds, every penny of it is for Him. And if we just realise that, all the money you need will come, and everything that is needed will come for the evangelisation of South America. Owned of God because bought with the blood; possessed of God because anointed with the Holy Spirit. You can own what you do not possess. You can possess what you do not own. I owned some time ago a splendid overcoat. I still own it, but another fellow possesses it. He came and took it. He possesses it without owning it, and I own it without possessing it. And it is just possible for God to own what the devil possesses. God owns us. Shall we let Him possess us—possess us for London, possess us for America, possess for the world? And if the company of Christians who are here to-night will just pass into that experience, owned of God, possessed of God, the money will come, £50,000, before to-morrow night.

And Paul served God by doing the next thing. The next thing! He was on the way to Rome, and he wanted to preach the Gospel in the shadow of Cæsar's Palace. But just now he is not thinking of Rome. He is thinking of the men that are nearest to him, and that need him most. He is doing the next thing. For twenty-five years I have been hearing of this South American Continent as the Neglected Continent—now the Continent of Opportunity. And it has seemed to me that it presents itself as the next thing for the Church of Christ to do,

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to go in and possess this land, for I tell you its religion is calling for help just as the Macedonian's religion was calling for help; and its superstitions call for help, its civilisation is calling for the help of Christ. I have said it and been misunderstood, but you all look so intelligent I am going to say it again. I believe that, next to sin, religion has done more to damn this world than anything else: the religion that makes a man worship at home, and sit by the clear hot fire, and say that India has her religion, or Africa has her religion, and South America has her religion, and apostate religion is the worst of all. Let us do the next thing.

Artists have told us that the statue of Saint George in London is too realistic to be enjoyable. I will confess I feel that way myself, though I am not much of an artist. You go to look at it, and it certainly does impress you. The horse is alert, and St. George is just putting in the spurs, and

the horse has his foot up, and is just starting, just about to start. Just about! You go back next day, and they are about to start yet. And then you go back next week, and they are about to start yet. And you go back next year, and the birds have built their nests in the horse's ears, and they are still just about to start. And an artistic nature feels, "Why don't you start? In the name of sense, start! I wish I had a whip or a dynamite bomb, so that I could make you start!"

I do not say anything about it, but I have been preaching to a lot of Saint George statues just like that nearly all my life. Men and women just about to start, and never having done it! And so it is with the Church of Christ. I praise God that a portion of it at last has awakened to the fact that the time has come to preach the Gospel in its purity all over South America, and we have started.

DOT DOWN THE DATE.

[WE are already planning for another great gathering during the May Meetings. This will also be held in the Queen's Hall, and will provide opportunity for many of our friends from the provinces who are in London at that time to get into closer touch with us, and share in the inspiration that such a meeting brings

THURSDAY, May 15th, is the date we have fixed for our meeting, or meetings, for there will be both afternoon and evening gatherings, and we are already able to announce that Dr. Campbell Morgan, Rev. J. Stuart Holden, M.A., and Rev. Charles Inwood will take part. We trust that friends who are likely to be in London at that time will book the date and endeavour to be with us on that day. Arrangements as to admission and tickets will be announced later.

IN "THE BIBLE IN THE WORLD" for February, 1913, we notice that the British and Foreign Bible Society's sales in the Andes in 1911 were 84,000 copies—nearly double what they were three years before. During the same year the Society circulated 78,000 books in Brazil and 45,000 in the Argentine—altogether in about 37 languages.

At São Paulo, in Brazil, which has multiplied its population fourteen times within the last forty years, although the Roman Catholic Church still burns Bibles, the ceremony—significant fact!—is now carried on inside the church and no longer in the public square.—*Sunday at Home*, February, 1912.

"Who is responsible for the state of affairs in South America? Scarcely, should we think, the unconverted men or women who know not Christ as Lord, nor heed His commands. Unable to understand the love of Christ themselves, how could *they* proclaim the story of the Cross? Angels are not responsible, for surely had the privilege been entrusted to them, long years ago the Gospel Message would have been sounded forth in every part of the globe. No, *we alone*, as members of the Church of Christ, are responsible, and what are we each doing to fulfil the sacred obligation?"

The Sweating Image.

3 N November, 1906, a most striking incident occurred in Lima. The late President of Congress had removed the crucifix from the table of the House, and in revenge the Archbishop refused him a public requiem at his death. A vote of censure was passed against the Archbishop for this act, to which the Church of Rome answered by the organization of a monstrous but most profitable farce.

The old sacristan of the Church of El Prado was one morning dusting the images stored in a back room of the building. A figure of Christ falling beneath the weight of His Cross he decided to renovate, and, after painting it, set it up in the Church.

The report was circulated that an image of Christ in the Church of El Prado was so affected by the Archbishop's treatment that it was sweating. A nun had first observed the wonder, and in a few days it was difficult to enter the building for the crowds which were worshipping the image. The figure had long black hair reaching past the waist. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering.



The "Sweating Image."
Photo taken at the time of the so-called miracle.

Crowded round were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio, Dios mio!" ("Oh, my God, my God!") Round about stood many men laughing and sneering at the whole deception. The face was coloured with a shiny enamel paint. The reflection of hundreds of flickering candles and lights might easily make the credulous believe this was sweat. The image could only be seen through the smoke and vapour of candles.

Although there was no perspiration from the "Saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the 'Saint,'" and all nicely wrapped up in coloured tissue paper. This cotton wool was said to be efficacious in curing every imaginable disease.

Through the open door of the vestry, in full view of the "Perspiring Saint" and the sweltering crowd, the old parish priest was entertaining a young priest with wines, coffee and cake — joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps.

"The day of formal praying and petty giving is over, and the day of big things has come."



OUR APPEAL

£50,000

For a strong and effective occupation of South America for Christ

THIS sum, large though it may seem, represents only one-half of what this country is receiving every day from South American investments—£100,000 daily. Is it too much to ask that a land which is receiving from South America every month more than she has spent on Missions to South America in one hundred years should give but the half of one day's income for the effective establishment of the Gospel of Christ in that dark continent?

WHAT IS NEEDED

MISSION BUILDINGS

Everywhere values are rising, and it is exceedingly difficult to meet the increased demands for rentals for even insignificant and unsuitable premises. We *must* secure our own property in strategic centres.

MISSION SCHOOLS

If the children, and so the coming generation, are to be won for Christ, we must have our own Christian Schools. These once established will become largely self-supporting.

MISSION PRESS

This is proving one of the most effective instruments in the evangelisation of South America. Millions can be reached by the printed page, who otherwise would never hear the Gospel.

NATIVE TEACHERS

For the effective evangelisation of the Dark Continent a strong force of native evangelists must be trained for itineration and pastoral work in those remote regions.

MEDICAL & NURSING

Insurmountable barriers of prejudice and opposition have gone down before the loving ministry of our Missionary nurses. We must strengthen this arm of service if the women and children are to be won for Christ.

INDIAN FARM

Our great Missionary farm in the heart of the Indian country of Peru is the only effort being made to reach the unevangelised millions of the once mighty Inca empire. Buildings for orphanage and school work are urgently needed there.

NECESSARY EXTENSION

On every hand stand wide-open doors, and piteous are the calls which come to us to bring the light of the Gospel to multitudes sitting in darkness. To many of these calls we simply must respond.

Will you, even though it means sacrifice, and it cost you something, join with us, and, as an offering to our Lord Christ, who gave Himself, help us to quickly raise this sum towards the great work of

WINNING SOUTH AMERICA FOR CHRIST?



An Easter Offering



ON the opposite page we reproduce the appeal for £50,000 as it appeared in the programme of the Great Meeting in the Queen's Hall, on January 14th. We reproduce it here in order that our readers throughout the world may not only read the messages which were delivered at that great and memorable gathering, but that they may have before them the "text" upon which these messages were based.

YOU who are fellow workers unto His Kingdom, will you read this appeal? Turn from it and read the messages which were the expression of hearts bowed down under a sense of the awful need of South America, and then turn back and in the presence of God with that appeal before you, ask—"Lord! what wilt thou have ME to do?"

WE speak of South America as the Continent of Opportunity and rejoice in the fact which the term implies, but we must equally recognise the responsibility which such a fact lays at our doors.

IN face of the unique and God-given opportunities of evangelising that continent, we cannot rest content with merely holding our own and more or less effectively occupying a few isolated and scattered stations in that vast territory, we must push out and carry an aggressive campaign into the very heart of Satan's Kingdom.

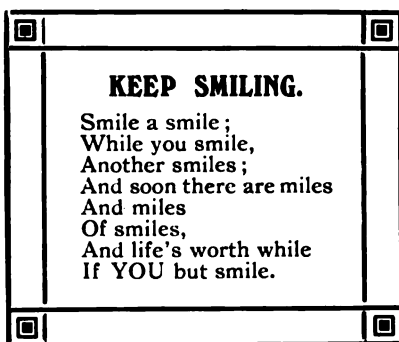
GOD has already set His seal in a wonderful way on the Union which has so recently come into being, and has opened to us doors of privilege and opportunity, which we must in His name enter and occupy for Christ. This involves fresh expenditure, fresh sacrifice, more prayer, more giving. We want you to have a share. For this is no individual work, nor the work of any denomination, but a long-neglected task that lies at the door of the whole Christian Church, and in it we seek the fullest fellowship and co-operation of all God's People.

THESE notes opposite indicate briefly some of the many and pressing needs which have led the Directors to issue this appeal.

THE blessing of God is upon the work. He has set His seal on what is being attempted for Him, and it is the inevitable expansion and divine growth of His cause in that land of open doors and unique opportunity that lay upon us the necessity of strengthening our stakes and lengthening our cords, and so buy up the opportunities of possessing the land for Christ our Lord.

WE shall soon be celebrating the resurrection of our Lord and reminding ourselves of all we owe to his triumph over sin and death and the grave. As Easter-time draws near with all its wondrous meaning to our souls, of present redemption and coming glory—as nature itself, bursting with new life, sings of the coming deliverance from the bondage of corruption, and the liberty of the glory of the Children of God—shall we, in fellowship with Him, let our thoughts turn to that sad land of the Christless Cross—a land that knows nothing of a living Christ and His power to save, a land where the people sit in darkness and the shadow of death, and corruption unspeakable poisons the springs of life and destroys the soul of a people

SHALL we search our own hearts in the light of the Easter dawn and in the presence of the risen Christ, and ask Him what He would have us do to send to dark South America the glad new light of the knowledge of the Glory of God in the face of Jesus Christ?



Chats with the Children.

MY DEAR GRANDCHILDREN,

I fancy that some of you like to use long words, now, I wonder, if you can tell me which is the longest word in the English language?

If you ask Father or Mother, or your Teacher, they will be very likely to say "incomprehensibilities" (I hope I have spelt it rightly) or some such word as that, but you tell them that your new Grandfather, who of course is sure to be right, says that "Smiles" is the longest word.

And it is about this longest word of mine that I want to write to you to-day.

But first, can any of you tell me why "Smiles" is the longest word? If you know or think you do, just send me a postcard, giving me the answer, and your name and address. A prize for the first correct card I get AFTER March 15th.

I know that some grown-up people have been reading our "Chats," and I daresay they will be taking the liberty of reading this one too (for it is a liberty isn't it when the letter is addressed to YOU?) and they will be, as we sometimes say, "smiling to themselves" as they read.

Now I want you to smile as you read, and to keep smiling, but not quite in that way, for you must smile, not to yourselves but to others, and because you are happy, really and truly happy.

You have all seen those pictures on the walls in the streets, about the stuff we sometimes have for breakfast haven't you, and those faces that wear "the smile that won't come off?"

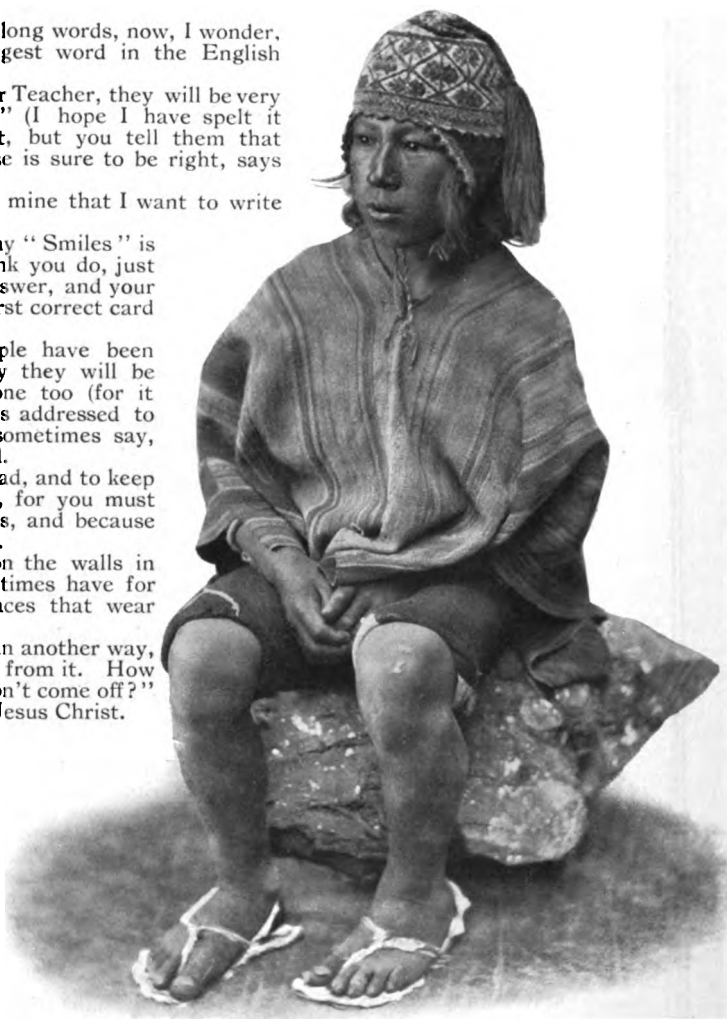
That may be fun, but think of it in another way, and let us see if we can learn a lesson from it. How can you and I get this "smile that won't come off?" Only by loving and serving the Lord Jesus Christ.

If we have not got happy hearts we cannot have smiling faces.

But why should we smile, you say?

Why? Because there are a lot of folks in God's great world who are weary and sad, and unhappy, and the sight of your bright smiles, even though you know nothing about it, will help and cheer and encourage them, as perhaps nothing else can.

I know some boys and girls who are fond of doing just the opposite of smiling, I mean frowning and pouting. I don't want any of my grandchildren to be found amongst them. Just suppose that during the cold



An Indian house boy. These Indian lads are sent from their masters' farms to do service as house boys in the town dwellings for one or two months at a time. Then they go back to the farms. There are many such boys in the great Indian farm belonging to the E.U.S.A. at Urco, in Peru, whom we hope to win and train for Jesus Christ.

CHATS WITH THE CHILDREN.

weather your lips had frozen in a pout. How dreadful that would have been!

I read of a lady the other day of whom her friends said "that she was like a ray of sunshine coming into the room." Will you try and scatter sunshine by your smiles and be sunbeams for Jesus everywhere you go?

Do you see this little Indian lad in the picture? He lives right away in South America. He has never had the chance of smiling in the way I have been telling you about, because although Jesus Christ died for him nearly 2000 years ago, you and I have been so slow in carrying out our Saviour's last commands, that this boy and many of his brothers and sisters have never yet heard the story of that great love.

Now while I want you to smile at home, at play, and at school (at the proper time of course), and by your smiles to bring joy to the hearts and lives of those about you, I am sure from the letters many of you have written to me that you are going to try to do all you can to bring the Jesus-Smile to the faces of all the boys and girls in South America.

RESULT OF WORD MAKING COMPETITION:

1st Prize, Claude Ibbott (Bushey); 2nd Prize, Phyllis Sperring (Bath). A splendid lot of entries! Thank you all very much for TRYING.

My Guild of grandchildren is growing grandly. At present 61 boys and girls have joined! There's a family for you! I think we ought to have at least 100 members, don't you? Well, if you do, please hustle round and get your friends to join. I think I have written to you all so far; to some of you more than once. If I have left anyone out, you must write to me instead.

If I knew the box where the smiles are kept,
No matter how large the key,
Nor how strong the bolt, I would try so hard
'Twould open, I think, for me.
Then over the land and the sea broadcast
I'd scatter the smiles to play,
That my grandchildren's faces might hold
them fast
For many and many a day.

Your affectionate,
GRANDFATHER.

P.S.—Don't forget to KEEP SMILING.

I am very pleased, and grateful, to acknowledge the following gifts from my grandchildren on behalf of the E.U.S.A., for Bibles for Indian children:—Bertram Hunter (Clapham), 2s. 6d.; Frank Hodgkinson (Sheffield), 1s. 6d.; David C. Shedden (Aberdeen), 1s. Some beads from Dorothy E. M. Smith (Sudbrook, Chepstow), and some foreign stamps from Egerton Herriott (Hungerford).

Foreign Stamp Bureau.

Will friends who have any foreign stamps they can spare send them to the Secretary of the Stamp Bureau, for sale on behalf of the funds of the E.U.S.A. None are too common for this purpose; large or small lots, collections and parcels, all are useful.

Stamps for Sale.

	s.	d.
"Maroh" Packet contains 40 varieties, including Tunis, China, Brazil, British Levant, 5 Denmark and 3 new Turkish post free	0	7
"China" Packet contains 9 uncommon stamps	1	1
Also a few British Levant (5 piastre on 1s.) price	1	0 each.

Apply to the Secretary:—

MR. F. A. STOCKS,
Leicester Road,
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Satisfaction Guaranteed with the 1913 Model Self-Filling & Non-Leakable "Perfection" Pen

EXCEPTIONAL OFFER to "South America" readers for 4 months. As an advertisement 15/- Self-filling and Non-leakable "Perfection" Gold Fountain Pen (real 14 carat Gold nib) at 2 usual price for 4/8. 21/- Exquisite Gold mounted Self-filling Gold Fountain Pen (real 14 carat Gold nib) for 8/8.



Every Pen guaranteed for 3 yrs. to be thoroughly reliable, does not leak or blot, and no parts to get out of order. Fine, medium, broad or J points. Money returned if you are not more than satisfied (3 doors from Grays Inn Road). Agents wanted

THE STAR STATIONERY Co., Ltd., 147 Holborn Bars, London, E.C. (3 doors from Grays Inn Road). Agents wanted

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3635	Misses A. & L. Spain	0	2	0	3706	Miss N. Webster	0	10	0	3790	Rev. Geo. Smith	50	0	0
6	Palmer's Green Cong. Church	3	3	0	7	Miss Jones	0	5	0	1	Miss Harbottle	5	0	0
7	Mr. & Mrs. Taylor	2	2	0	8	F. Warren	1	0	0	2		0	3	0
8	Miss M. E. Ross	6	0	0	9	W.A.S.K.	0	12	6	3	A Friend	0	10	0
9	H. T. Gautrey	0	10	0	3710	Mrs. Wolseley	0	10	0	4	Three Friends	0	1	6
3640	Miss Welch	1	0	0	1	T. A. Pendry	0	10	0		Per Mr. W. A. Fenton			
---	Anon. (Lancaster Gate)	1	0	0	2	W. McDonald	0	5	0	5	Mr. & Mrs. Ibbott	5	0	0
1	W. Frost	0	15	0	3	Telephonist's Sunday Fees	0	10	0	6	Miss Greer	5	0	0
2	J. Cox	0	10	0	4	T. R. Sparks, Jnr.	3	6	6	7	Miss Oliver	1	0	0
3	Birmingham P.C.	0	18	6	5	Rev. Geo. Smith	50	0	0	8	Miss Holt	50	0	0
4	H. & A. E. S.	5	0	0	6	T. W. Vigers	5	0	0	9	Mrs. H. Murphy	5	0	0
5	N. W. (Hyde Park)	0	10	0	7	Blairhill U.F. Ch. S.S.	0	10	0		Mrs. George	5	0	0
6	A. C. Herring-Cooper	1	0	0	8	Blairhill Y.M.C.A.	1	8	0	3800	Mrs. Hooper	1	0	0
7	Mrs. Head	1	0	0	9	Miss Orr	0	10	0	1	Mrs. Gilchrist	0	6	3
8	Miss M. Burt	1	0	0	3720	Miss Massaouti	0	10	6	2	Miss Hall	0	4	0
9	Miss Watkins	5	0	0	1	Misses W. & A. Nott	0	16	0	3	G. Watson	3	0	0
---	"In the Master's Name"	1	0	0	2	Miss E. E. Seape	0	5	0	4	Gartners and Moffat Mission	0	10	0
9	Miss N. Hillis	1	0	0	3	Miss Matthews	3	0	0	5	Mrs. Owen	0	9	0
3650	Sir F. Howard	1	1	0	4	J. Webb	1	1	0	6	Mrs. Taylor	0	15	0
1	Mrs. How	0	10	0	5	Acton Bapt. Church	10	0	0	7	J. A. Ewbank	1	1	0
2	Miss Drew	0	5	0	6	Miss Flint	1	1	0	8	Miss Cathcart	0	5	0
3	Miss O. Walker	0	10	0	7	Miss Dodson	0	2	6	3810	Mrs. Skelly	0	5	0
4	Miss E. Walker	0	10	6	8	Mrs. Ashby	0	5	0	1	Miss Reilly	0	8	0
5	Misses D. E. and R. Walker	0	10	0	9	Miss Fitzell	0	8	0	2	Homes of Rest, Bangor Anon. (Llanberis)	0	5	0
6	T. W. Leese	0	15	6	3730	Mrs. Neville	1	0	0	3	Miss A. M. Horrenberger	0	5	0
7	Miss S. Simmonds	0	2	6	1	Lansdowne Hall, West Norwood	3	3	0	4	Free Church of Scotl'd.	10	0	0
8	Mrs. Hutton	10	0	0	2	Children's S.U., West Norwood	0	8	3	5	Gideon Cong. Church, Bristol	3	19	0
9	Miss H. Grounds	7	7	0	3	M. H. Bainbridge	0	5	0	6	Gospel Tab., Farnborough	2	0	0
3660	A. Friend	25	0	0	4	W. Richmond	0	7	0		N.B. Soc. of Scotland	5	8	4
1	M. E. J.	0	10	6	5	W. A. Parr	0	5	0	7	Mrs. Palmer	0	6	0
2	Mrs. Morice	1	0	0	6	Miss L. Jaggard	0	5	0	8	W. Burns	0	5	0
3	Robt. Wilson	2	10	0	7	Miss I. M. Swallow	0	10	0			0	10	0
4	Rev. G. Smith	50	0	0	8	Mrs. S. Elliott	0	10	0	9	Railway Miss'n., Small Heath	0	5	0
5	Miss Willcox	0	2	6	9	T. Hoghton	50	0	0	3820	W. McCall	50	0	0
6	O. Fisher	1	0	0	3740	Dr. E. T. Glenny	5	0	0	1	Miss M. J. Cross	0	10	0
7	R. D. Sherwin	0	2	6	1	Mrs. Wakefield	1	0	0	2	A. T. Ellis	1	1	0
8	Miss Potton	2	0	0	2	Miss J. O. Perry	0	5	0	3	Mrs. Stevens	0	3	1
9	A. Friend	3	0	0	3	Misses Walker	5	0	0	4	Miss E. Warren	5	0	0
---	Anon. (Islington)	1	10	0	4	Mrs. Bult	0	10	6	5	H. Humphry	1	0	0
9	Miss H. E. Skelton	1	0	0	5	Miss Bult's Class	0	6	0	6	A. Woodforde	3	0	0
3670	Hull Y.W.O.A.	1	5	0	6	Bible Class, Bridge water	1	0	0	7	"B. A."	5	0	0
1	Miss McBean	1	0	0	7	E. M. Reid	1	1	0	8	F. M. Cunningham	0	10	0
2	Mrs. T. & Miss Dence	5	0	0	8	Miss Dingemans	0	2	6	9	Miss Gibson	0	15	0
3	Mrs. Sage	0	4	0	9	Miss Welphly	1	0	0	3830	Mrs. Payne	0	10	0
4	Miss B. L. Harvey	0	5	0	3750	Woburn Sands Meeting	4	1	3	1	Kirkwood Missn. Bible Class	0	10	0
5	Miss Hocking	0	5	0	1	J. Turney	1	0	0	2	Harrogate P.O.	3	0	0
6	Miss Bate	6	0	0	2	Mr. Minter	1	6	0	3	I. P. Werner	10	0	0
7	Two Widowed Sisters	0	5	0	3	Mr. Garton	0	10	0	4	J. McIntosh	5	0	0
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9	Mrs. Broom	1	0	0	5	Rev. E. T. Reed	0	10	6	6	"A Domestic"	0	2	6
3680	German Y.M.C.A.	5	0	0	6	Cedar St. (G'gow) P.C.	0	10	10	7	Miss Schmidhammer	2	10	0
---	Anon. (Inverness)	1	0	0	7	G. Mackie	2	2	0	8	W. Newell	1	7	6
---	"Two" (Westminster Chapel)	2	2	0	8	J. R. Thompson	5	5	0	9	For Mrs. Tod	0	6	0
1	Down Chapel Christian Band	1	1	0	9	Miss Hayward	0	5	0	3840	Miss L. Golothan	0	5	0
2	A. B. Paton	10	0	0	3760	Miss Bowrey	0	5	0	1	Miss Smith	0	7	0
3	Mrs. Miller	5	0	0	1	"A Friend"	0	10	0	2	"In Memoriam"	10	0	0
4	Sister Dora	0	17	8	2	Miss Mathewson	1	0	0	3	Rev. E. J. T. Bagnall	0	5	0
5	A. G. Underhill	0	5	0	3	E. A. Adams	0	2	0	4	H. Pinn	0	10	0
6	Miss A. S. Kimm	0	14	5	4	Mrs. Bowle	0	7	0	5	P. H. Mott	2	2	0
7	Miss Churchill	0	9	0	5	Miss R. E. Gibbs	1	0	0	6	Miss C. Follit	3	3	0
8	G. J. C.	1	0	0	6	"A Pilgrim"	0	7	3	7	Miss H. Brown	1	10	0
9	Mrs. Thompson	5	5	0	7	Mrs. Armstrong	1	0	0	8	E. B. Glenny	1	0	0
3690	Nurse E. Spain	0	2	6	8	A. E. M.	0	3	0	9	Mrs. Dobbie	1	0	0
1	Bethesda Free Chapel, Sunderland	0	10	0	9	F. Jones	0	15	0	3850	Miss M. Lewton	0	5	0
2	Mr. & Mrs. Prior	3	0	0	3770	Miss Rosborough	0	2	6	1	Miss E. A. Jones	2	10	0
3	Miss Olive	0	17	4	1	Ellis Edwards	0	10	6	2	Mrs. J. M. Duncan	0	4	0
4	Mrs. H. Walker	2	0	0	2	Miss A. French	1	1	0	3	W. S. Bisset	0	5	6
5	Miss M. Martin	0	2	6	3	Rev. Alex. Yule	1	0	0	4	Mrs. Dreyer	1	0	0
6	M. N.	5	0	0	4	Miss Vaughan-Barber	10	0	0	5	Mrs. Holden	0	10	0
7	Tweedmouth Y.M.B.C.	0	10	0	5	Mrs. Gibson	0	10	0	6	Mrs. Johnson	0	5	0
8	Miss E. M. Smith	0	5	0	6	Mrs. Donithorne	0	5	0	7	F. Gundert	0	7	10
9	Misses Clarke	1	1	0	7	D. Emslie	0	2	6	8	J. W. Buckland	1	0	0
3700	Mrs. Goodchild	0	10	0	8	Mrs. Foster	1	0	0	9	Miss Hopwood	0	10	6
1	Paddock Rd. Bapt. Ch. Sunday School	1	0	0	9	Sympathiser	4	0	0	3860	Mrs. Robertson	1	0	0
2	Mrs. Jackson	5	2	0	3780	E. C. N. Palmer	5	0	0	1	Mrs. Tapp	0	5	0
3	Inverkeithie P.C.	1	13	0	1	F. H. Webb	0	10	6	2		0	2	6
4	H. Steward	1	0	0	2	R. Carr-Gregg	0	8	8	3	Mrs. Burrell	0	4	9
5	H. Payne	0	10	6	3	Mrs. Lloyd	1	1	0	4	Miss Inskipp	0	3	6
					4	Miss Berendt	0	16	9					
					5	A Symnathiser	100	0	0					
					6	Miss Harvey	0	10	6					
					7	Miss Kerry	0	7	6					
					8	Queen's Park Con. C.E.	1	1	0					
					9	F. W. Cole	0	15	1					

Continued on page 268.

"SOUTH AMERICA."—*Advertisements.*

THE COMMITTEE
OF
The Scripture Gift Mission

Earnestly asks the Readers of "SOUTH AMERICA"
to help to send forth

THE WORD OF GOD

(PRINCIPALLY GOSPELS), illustrated with beautiful true Pictures of Palestine Life.

TO THE MILLIONS who do not
possess it in SOUTH AMERICA

*Donations may be sent to the Chairman—REV. PREB. WEBB-PEPLOE,
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**IDOLATRY AT HOME.
IMAGES SMASHED AT SHEFFIELD.**

Trial at Leeds Assizes.

WICKLIFFE PREACHER'S DEFENCE FUND.

A Wickliffe Preacher has been committed for Trial to the forthcoming Leeds Assizes on the charge of smashing a crowned Madonna in St. Matthew's Church, Sheffield.

This great image, which stands over five feet in height is the **largest erected in any Ritualistic Church**; whilst Father Ommanney admitted in Court that **candles were lighted before it**, and that it was set up **without a legal Faculty**.

The Case, which has attracted widespread interest, involves the whole question of Mariolatry and Image Worship. It is therefore imperative that a strong defence should be made. Already the legal expenses have been considerable, and the importance of the issue at stake should stir every Protestant to make a generous financial response to this most urgent Appeal for the

DEFENCE FUND.

Great Meetings in Sheffield and District are also being organised, and a special **Band of Wickliffe Preachers** will likewise labour throughout the district to win the devotees of Ritualism "from Idols to serve the only True and Living God."

Above all, let us continue earnestly in Prayer that God may be glorified, and the day hastened when all Idols shall be abolished.

**J. A. KENSIT, Secretary, Protestant Truth Society,
3 & 4, St Paul's Churchyard, London, E.C.**

THE TRUTH ABOUT THE SCRIPTURAL PROTEST

Every Protestant should secure the "Churchman's Magazine" for Feb. March & April.

PRICE ONE PENNY MONTHLY.

ACKNOWLEDGMENTS—Continued.

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6 F. Sargood	10	0	0
7 X. Y. Z.	2	0	0
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8 Do.	11	15	4
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3870 Miss Puleston	0	5	0
1 M. Heasman	0	2	6
2 Mrs. Kershaw	100	0	0
Anon. (London, Chief Office)	0	6	0
3 J. Pearce	0	10	0
4 Miss F. Lano	0	4	0
5 Miss S. Raats	1	0	0
6 Mrs. Maslin	1	0	0
7 Miss M. Wray	0	10	0
8	5	0	0
9 Miss M. Hughes	1	4	3
3880 L. Htin Poh	0	1	0
Anon. (Temple, G'gow)	0	1	3
1 Mrs. Morgan	2	0	0
2 G. C. Edwards	0	10	0
3 A. N. W.	0	10	0
4 Rev. G. Smith	45	0	0
5 Miss Allen	0	10	0
6 N. G. Gould	0	5	0
7 G. C. Chugg	1	0	0
8 Provost Davie	1	0	0
9 J. Hamilton	1	0	0
3890 J. Erskine	0	10	0
1 Miss Nicholls	0	2	6
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4 Geo. Childs	0	2	6
5 Miss J. Hind	0	5	2
6 Miss M. Edwards	15	0	0
7 Miss A. G. Taylor	0	5	0
8 Capt. & Mrs. Burke	0	5	0
9 William St. Mission, Consett	1	0	0
3900 Mrs. Rugg	1	0	0
1 Mrs. McWilliam	0	6	0
2 Mrs. Peers	0	10	8
3 Miss Rose	5	0	0
4	0	5	0
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7242 Box 406	0	15	0
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6 " 415	0	5	0
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9 " 416	0	6	0
7250 " 419	0	5	0
2047 " " " " " "	0	2	6
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8170 Belhaven U.F. Miss'n.	1	0	0
1 Mrs. McKinnon	0	5	0

Receipt No.	£	s.	d.
Per R. Menzies.			
2031 W. Grant	0	12	0
2 W. Brown	0	4	0
3 A. Friend	0	3	3
4 W. Rice	0	5	0
5 Mr. Smith	0	6	6
6 Miss Swanson	0	2	0
Liverpool Auxiliary.			
549 Mrs. Roberts	0	1	6
550 Mrs. Foxley	0	1	6
1 Miss Jones	0	2	6
2 L. S. Lee	1	0	0
3 Admiral St. P.C.	0	15	0
4 H. Moon	0	12	0
5 F. W. Bird	1	0	0
Edinburgh Auxiliary.			
Per Mrs. Brown.			
2086 Miss Donaldson	0	2	0
7 Mrs. Redpath	0	6	1
8 Misses J. and M. Callender	0	5	0
9 Mrs. Somerville	1	1	0
2090 Y.W.C.A. Bible Class	0	10	0
New York Auxiliary.			
Per Mr. W. E. Sandford.			
7365 Miss C. Williams	\$5	00	
6 S. Brooklyn Gospel Church	\$10	00	
7 Mrs. E. S. Gleason	\$2	00	
8 W. E. Sandford	\$5	00	
9 "C," per Miss Weicker	\$50	00	
Per Miss Putnam.			
1559 W. Archer	\$25	00	
1560	\$40	00	
Hon. District Secretaries.			
Per Mrs. Corney, Sandown.			
3880 Miss Erck	0	5	0
1 Mrs. Blore	0	2	6
2 Mrs. Lapwood	0	5	0
Per Miss Brayshaw, Cambridge.			
3184 Mr. Hartnell	0	2	0
5 Box 434	0	4	1
6 " 433	0	4	0
7 " 432	0	4	0
8 " 339	0	2	6
9 " 340	0	5	0
Per T. W. Leese, Manchester.			
1393 Miss A. Dean	0	3	0
4 J. H. Meachin	1	10	0
5 Miss Middleton	0	3	0
6 Rev. J. Young	0	3	6
2172 L. Dawson	0	5	0
3 Ancoats P.C.	0	8	0
4 Master F. Walker	0	19	8
5 E. Atkinson	0	7	0
6 Miss C. Leese	0	10	0
Per Miss Francis, Dover.			
1488 Y.W.C.A.	0	5	0
9 Miss Koettlitz	0	12	8
Per G. S. McNairn, Motherwell.			
1183 Norman Gellatby	0	6	0
4 Miss Webb	0	6	8
5 Mrs. Colville	5	0	0
6 Miscellaneous	0	0	0
7 Mission Study Circle	1	1	1
Per Miss M. Hughes, St. Leonards-on-Sea.			
1092 Mrs. Mason	0	2	6
3 Miss Womersley	1	0	0
4 St. Leonards P.C.	0	17	0
5 St. Leonards Y.W.C.A.	0	6	5 1/2
Per Mrs. & Miss Lloyd, Llandudno.			
Box in Mission Room	0	18	0
Missionary Tea, etc.	2	1	0
1657 Mrs. Ward	0	5	0
8 G. W. Borley	1	1	0
9 Do.	0	10	0

Receipt No.	£	s.	d.
1660 Mrs. Reeves-Hughes	0	2	6
1 Miss Roberts	0	4	0
2 Miss Tallentire	0	12	0
3 Mrs. Lewis Lloyd	0	10	6
4 Miss Lewis Lloyd	0	10	0
Per Miss M. A. Peacod, Liscard.			
1285 H. J. Shaw	0	5	0
6 Do.	0	5	0
7 Do.	0	5	0
Per F. J. Packham, Brighton.			
1334 Mrs. Kirk	1	0	0
Per Mr. Harvey Farmer, Sudbrook. (Receipt No. 3584).			
M. E.	0	4	0
B.	0	4	0
M. A.	0	3	3
Box 546	0	10	6
547	0	5	10
548	0	3	9
578	0	5	2
579	0	1	9
580	0	2	4
581	0	1	4
582	0	3	9
583	0	7	1
584	0	2	4
585	0	1	1
586	0	2	4
587	0	2	1
588	0	1	11
589	0	1	8
590	0	1	8
591	0	1	4
592	0	4	3
593	0	5	0
594	0	8	0
595	0	1	4
596	0	0	7
598	0	1	9
599	0	0	11
600	0	2	9
601	0	7	0
602	0	5	3
603	0	1	2
606	0	0	6
607	0	3	11
608	0	3	0
609	0	2	0
610	0	2	6
611	0	1	7
612	0	2	5
642	0	1	0
643	0	2	6
645	0	2	1
646	0	0	8
647	0	1	0
650	0	1	9
651	0	0	10
652	0	0	11
654	0	1	0
655	0	0	8
656	0	2	3
657	0	0	5
658	0	2	1
659	0	2	1
660	0	1	5
661	0	2	4
662	0	0	9
663	0	0	8
664	0	1	9
665	0	2	10
Service of Song	0	17	0
Collections	5	18	10
£14 5 10			

Field Acknowledgments.

BRAZIL.			
1911 Miss McKilligan	55	000	
2 Mrs. Hillman	208	000	
3 Orphanage Children	158	000	
4 R. B. Clark	755	000	
5 C. D. E.	\$500	000	
6 Mrs. A. J. Breinig	\$25	000	
Total for Putumayo Fund £123 11 6			
Total for other E.U.S.A. work £1,335 11 2			

THE EVANGELICAL UNION OF SOUTH AMERICA

8 & 9 ESSEX STREET, STRAND, LONDON, W.C.

CHARACTER
Evangelical and Interdenominational.

OBJECTS

1. To unite, consolidate and support Missionary effort in South America which is in harmony with the character of the Union.
2. To promote intelligent Christian interest in such effort and in the spiritual needs of the South American Continent.

SPHERE OF PRESENT OPERATIONS

The Republics of Brazil, Argentina and Peru.

SUPPORT

The Union is supported by the freewill offerings of God's people. Accounts are systematically kept and audited, and all contributions are acknowledged by official receipt, and the amounts, with names, printed from time to time in the magazines of the E.U.S.A.

NATURE OF WORK CARRIED ON

Evangelistic. Day and Sunday Schools. Medical and Nursing Work. Bible Training Schools for Native Preachers.	Printing and Distribution of Gospel Literature. Inca Indian Farm Work. Direction of Native Ministry.	Colportage. Orphanage (S. Paulo, Brazil— supported only by special contributions).
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HOW TO HELP

By intercessory prayer.
 By sending a donation or becoming a subscriber.
 By taking a freewill offering box.
 By subscribing to the Magazine—"South America."
 By becoming a prayer partner.

By forming or joining a Prayer Circle (Particulars on application to the Secretary).
 By interesting other Christians.
 By forming a Children's Band (Particulars on application to the Secretary).
 By remembering the E.U.S.A. in your will.

ACKNOWLEDGMENTS.

Amounts Received from 13th Feb. to 12th Mar., 1913.

(Sums marked thus * are specially designated.)

NOTE.—All contributions are acknowledged by number of receipt and name of donor unless a wish is expressed to the contrary. If desired, the receipt number *only* will be given.

Receipt No.	£	s.	d.	Receipt No.	£	s.	d.	Receipt No.	£	s.	d.
3907 A Friend	20	0	0	3921 Mr. & Mrs. Mentock ...	5	0	0	3940 Rev. G. Smith	48	7	0
8 Mrs. Stuart	0	5	0	2 Mr. & Mrs. Webb, Jr.*	1	0	6	1 J. Denny	1	13	0
— Anon. (Streath'm Hill)*	0	6	0	3 Y.W.'s Class, Chester ...	0	10	6	2 A Friend (Sutton) ...	0	2	0
9 Miss E. Skelton	1	1	0	4 Miss Richmond	0	10	0	3 Largo Mission Hall ...	0	10	0
3910 Miss H. Skelton	2	2	0	5 Green Lanes Wes. Gld.	3	0	0	4 A Friend (Largo)	0	3	0
1 A Friend, per Miss				6 Mr. & Mrs. A. T. Biggs*	0	2	6	— Anon. (Loughborough)*	0	10	0
Skelton	1	4	0	7 W. Harvey	2	2	0	— Anon. (Earl's Court) ...	0	2	6
2 Y.P. Miss'y. Circle,				8 W. Harvey	5	0	0	5 Mrs. R. W. Corry	3	0	0
Glasgow	12	6	2	9 Mrs. Harvey	1	0	0				
3 West Finchley Bapt.				3930 Miss Hunt	0	4	4	6 Ref. Epis. Ch., Vic-			
Ch.	1	0	0	1 Mr. and Mrs. F. W.	1	1	0	toria, B.C.	5	5	0
4 A Friend (Harrogate)*	0	10	0	Stone	1	1	0	7 R. S. Day	1	1	0
5 Dowager Lady Tanker-				2 Anniesland Hall Bible				8 E. P. G.	5	0	0
ville	1	0	0	Class, Glasgow	1	0	0	9 "A Prayerful Well-			
6 Hon. Miss Elout	1	0	0	3 Miss E. Abbay	1	0	0	wisher	5	0	0
7 Readers of <i>The Morning</i>				4 Miss Julian	0	3	6				
<i>Star</i>	0	10	0	5 Miss Crace	0	9	0	3950 Miss S. Buchanan	5	0	0
8 Miss M. F. Paton	1	0	0	6 Mrs. Hutchinson	1	0	0	1 Miss Davidson	0	5	0
9 W. Griffiths	1	1	0	7 Miss L. Ridgwell	0	10	0	2 Mrs. Routh	3	3	0
3920 Miss Dow	3	0	0	8 Three Young Men	2	2	6	3 Station Mission S.S.,			
— Reporter of Dr. Mor-				9 Miss Douglas Clephane	1	0	0	S.E.	1	0	0
gan's Sermon	0	10	0								

ACKNOWLEDGMENTS—Continued.

Receipt No.		£	s.	d.	Receipt No.		£	s.	d.	Receipt No.		£	s.	d.	
3954	Friend (Berkswell)	0	10	0	—	Anon. (Winchester)	0	1	0	4105	Lady Wingate	0	10	0	
5	Sir A. Wingate	1	0	0			2	0	0	6	Lady Hughes	0	19	0	
6	Miss James	0	10	0	9	"Bedford"	0	5	0	7	"In Memoriam"	5	0	0	
7	Miss K. Hayes	2	10	6	4030	A. E. C. Casey (I.C.S.,				8	"Living Waters" Miss				
8		0	2	0		retired)	5	0	0	Union	5	0	0		
9	Miss A. M. Trowt	2	19	6	1	C. R. Luce	5	0	0	9	Miss E. M. Dresser	1	0	0	
3960	Miss Critchley	0	5	0	2	"For Mrs. Tod"	0	6	0	4110	Miss Clibborn	0	10	0	
1	Miss E. M. Dawe	0	3	0	3	Collection at Mtg., St.	1	5	0	1	Miss F. W. MacKinnlay	2	2	0	
2	Mrs. O. Hulland	0	5	6	Helens	5	5	9	2	Sir Geo. Barham	5	5	0		
3	"Living Waters" Mis-	5	0	0	4	Coll., Toxteth Tab.,				3	Miss H. S. Grant	0	10	0	
4	Anonymous	50	0	0	5	Liverpool	5	5	9	4	Miss Gilling	0	10	0	
5	J. Wilson	1	0	0	6	Coll., Richmond Chpl.,	4	13	0	5	R. Robinson	2	2	0	
6	Miss M. Wilson	0	10	0	7	Liverpool	1	0	0	6	Talbot Tabernacle	1	0	0	
7	A. Compton	2	0	0	8	J. C. Procter	2	0	0	7	"For the Master's	2	0	0	
8	Mr. & Mrs. Crees	3	3	0	9	Miss Robinson	9	13	0	Sake"	0	5	0		
9	Miss Hutchinson	20	0	0	9	J. A. Hunter	5	0	0	8	Rev. J. J. Beddow	0	5	0	
3970	"Mustard Seed" S.S.,				4040	Miss Allen	10	0	0	9	Miss H. Blake	0	5	0	
1	Markinch	0	11	6	1	Mrs. W. Kendall	5	0	0	4120	Mrs. Sharman	1	0	0	
2	Miss E. E. Welch	0	11	0	2	Miss G. Crossfield	0	5	0	—	A Friend (Wolver-	0	2	6	
3	St. Outhbert's Gleaners	1	13	0	3	Miss T. R. Cooper	0	5	0	hampton)	50	0	0		
4	Union, Cricklewood	1	0	0	4	Rev. J. G. Jones	0	10	6	1	Rev. G. Smith	2	2	0	
5	Miss A. H., Norway	0	10	0	5	Mrs. G. F. Williams	0	5	0	2	Mrs. P. Gwyn	0	2	6	
6	Miss Carr	27	17	6	6	W. Griffiths	1	1	0	3	Miss Gill	1	1	0	
7	Readers of <i>The Life of</i>	1	1	0	7	E. R. Owen	7	10	0	4	Miss A. Kimm	0	10	6	
8	<i>Faith</i>	0	5	0	8	G. W. Pollexfen	14	16	0	5	L. I. Baker	1	1	0	
9	H. Porter	6	6	0	9	Presby. Ch., Blundell-				6	R. Mercer	0	5	0	
10	J. Lightfoot	3	0	0	sands	Beech St. Presby. Ch.,				7	T. Dinwiddie	5	1	0	
11	J. Coutts	3	0	0	Liverpool	4050	A. F. Roberts	2	0	0	8	B.M.L. & E.L.	0	7	10
12	Miss M. V. Wills	0	5	0	1	J. B. Duncan	0	16	0	4130	A. T. Davis	0	10	6	
13	Miss S. Witham	50	0	0	2	R. Y. Loose	0	1	6	1	J. Ferrie	2	0	0	
3980	Miss S. Hornibrook	10	0	0	3	Mrs. Clark	1	1	0	2	"Trebort"	5	0	0	
1	Anon. (Aldgate)	1	0	0	4	A. J. Arthur	1	1	0	3	Mrs. Carter	0	9	4	
2	Hon. Miss Elout	0	3	0	5	Miss A. Stone	1	1	0	4	F. Warren	0	10	0	
3	Dowager Lady Tanker-	50	0	0	6	H. N. Boscombe	10	10	0	5	J. & H. Porteous	0	6	4	
4	ville	1	0	0	7	A. Friend	10	0	0	6	A Friend's Mite	0	2	6	
5	Mrs. Miller	50	0	0	8	J. Warman, Jnr.	0	3	0	7	Mrs. Gibbins	1	0	0	
6	Rev. G. Smith	2	2	0	9	Miss D. J. Squire	0	2	0	8	R. P. Stevenson	1	0	0	
7	Ogle Mews Christian	0	5	0	4060	Mrs. Mullacraane	0	2	0	9	Mrs. Edkins	0	5	0	
8	Institute	0	10	0	—	Nat. Bible Soc. of	5	8	4	4140	Mrs. Kempson	1	0	0	
9	Mrs. Sparrow	0	5	0	Scotland	1	9	0	1	E. D. Rowland	1	0	0		
10	Mrs. A. Twissell Smith*	0	5	0	2	John St. Bapt. Ch.,	50	0	0	2	Jas. Keuch	2	2	0	
11	Anon. (Sutton)	0	10	0	Glasgow	5	0	0	3	Mrs. Painter	0	2	6		
12	Two Friends	0	5	0	3	Prov. iii., 9	1	0	0	4	"For the Lord's Ser-	3	0	0	
3990	Mrs. Dunlop	0	12	0	4	J. Wiseman	0	1	0	vice"	1	1	0		
1	Miss A. G. Jones	0	5	0	5	Anon. (Brighton)	0	1	0	5	Mrs. M. Norton	1	1	0	
2	Mrs. Wilkinson	1	10	0	6	Miss B. Stymest	0	10	0	6	Mrs. Middleton	5	0	0	
3	J. H. Talbot	1	1	0	7	Alf. Nieth	1	0	0	7	Dr. C. G. S. Barons-	1	16	0	
4	Wood St. Bapt. Ch.,	1	12	6	8	Mrs. Morton	0	3	0	8	feather	10	0	0	
5	Walthamstow	0	10	0	9	Mrs. Elphinstone	0	2	0	9	Sir J. H. N. Graham,	10	0	0	
6	Miss Jardine	0	10	0	Mr. Wilson	0	2	0	Col. and Mrs. Munro-	1	0	0			
7	W. O. Naismith	0	5	0	4070	Exeter P.C.	1	10	0	Spencer	2	2	0		
8	A. T. Richardson	0	5	0	1	G. H. Stephens	0	10	0	4150	J. W. Faulkner	2	2	0	
9	H. Stewart	1	0	0	2	J. Warman, Jnr.	0	5	3	1	Mrs. Holford	0	19	6	
4000	Mrs. Hardwick	0	6	0	3	F. A. Everidge	0	9	2 1/2	2	Miss S. A. Harms	2	2	0	
1	Mrs. Wright	30	0	0	4	"Westminster Chapel"	0	5	0	3	John Shortley	10	0	0	
2	Mrs. Hayes	0	10	0	5	Jas. Cochrane	0	5	0	4	A. C. S.	10	0	0	
3	Mrs. Mackenzie	1	0	0	6	Miss Mitchell	0	10	0	5	Miss B. Macdonald	0	10	0	
4	Mrs. Borman	0	10	0	7	Mrs. Firth	10	0	0	6	H. Vachell	6	9	6	
5	Miss M. Livingstone	1	1	0	8	Mrs. A. M. Verrall	1	0	0	7	"A Tithe Offering"	0	10	0	
6	Learmouth	0	19	0	9	Miss White	0	5	0	8	Miss M. E. Pryor	0	10	0	
7	"A Tenth"	1	4	0	4080	Miss H. Stacy	0	2	6	9	Miss E. O. Holder	0	2	6	
8	P. Will	1	0	0	1	Miss Ferguson	1	0	0	4160	Miss M. Hemming	2	0	0	
9	A. C. Mitchell	100	0	0	2	A. N. Price	1	0	0	1	Mrs. C. Daniels	10	0	0	
4010	W. F. Sargood	1	1	0	3	F. R. Morrish	0	3	1	2	Miss H. Mair	4	1	9	
1	Do.	1	1	0	4	A. H. Sly	2	2	0	3	Misses Gooddy	1	1	0	
2	R. Hogg	0	6	0	5	E. Pontis	5	0	0	4	H. F. Hall	1	0	0	
3	Mrs. Elliot	0	6	0	6	Miss Hamblly	1	1	0	5	Mrs. Sell	0	1	6	
4	G. T. Charleton	4	0	0	7	J. W. Scholefield	3	0	0	6	Miss E. Harvey	1	0	0	
5	J. A. Lake	1	1	0	8	T. Parry	1	1	0	7	Mrs. Hope	1	0	0	
6	C. S. Marsden	0	7	6	9	Mrs. Hamilton	1	0	0	8	W. Fry, F.R.G.S.	2	0	0	
7	Mrs. Taylor	0	5	0	4090	H. C. Edwards	0	10	0	4170	Mrs. Savill	10	0	0	
8	Arthington Trustees	150	0	0	1	Christian Assoc'n. for	0	8	0	1	Miss L. Towner	0	3	0	
9	H. Judd	1	1	0	2	Hotel Employees	0	10	0	2	Miss Pierce	0	5	0	
10	I. J. Miller	0	15	0	3	Mrs. Tompkins	0	10	0	3	Miss Wynne Thomas	0	2	6	
11	Miss S. M. Harnett	20	0	0	4	Miss F. Revington	4	0	0	4	Mr. Ure	5	0	0	
4020	Surrey Chapel S.S.,				5	Mrs. E. Tessier	1	1	0	5	H. Brittan Evans	1	1	0	
1	Norwich	1	10	7	6	Mrs. S. Elliott	0	10	0	6	Alex. Macintyre	10	0	0	
2	Mrs. Newton Jones	0	10	0	7	H. Gurney	1	1	0	7	John Blackwell	2	2	0	
3	"Elsie Thorold"	10	0	0	8	Mrs. Johnson	0	5	0	8	Fielden Thap	0	10	0	
4	G. W. Cross	1	0	0	9	Mrs. Hunt	0	5	0	9	Mrs. B. B. Nixon	1	1	0	
5	Boston P.O.	0	10	0	4100	Mrs. Harris	5	0	0	4180	A. S. Davis	3	0	0	
6	Miss Perrent	1	1	0	1	"For His Sake"	0	3	0	1	F. G. Croft	1	0	0	
7	Mrs. Middleton	5	0	0	2	Mrs. Plunkett	1	0	0	2	Miss K. E. Root	1	0	0	
8	Mrs. Auld	0	10	0	3	Mrs. Pringle	10	0	0	3	Mrs. Hamilton	0	10	0	
9	Mrs. G. Morris	5	0	0	4	H. Pringle	40	0	0	4	Miss Shields	0	2	0	

Continued on page 292.

SOUTH AMERICA

Vol. I., No. 12.

THE CONTINENT OF OPPORTUNITY

April, 1913.

NOTES & NOTICES.

HE positively beamed as he read slowly: "All our home helpers. Well, I never knew before that I was on the Calendar!" quoth he.



THE above extract from a letter might speak deeply to many of us in the homeland. The speaker—a little chap of eight years, quite reckons himself as one of our home helpers, and was delighted as he tore off the slip from the Prayer Calendar one morning to find that he was being prayed for.

Are we praying for you?



I WONDER how many of those who read "South America" regularly reckon themselves as among our "Home Helpers," and seek to embrace to the full the privilege that is theirs of helping together in this great task of the evangelisation of a Continent. What tremendous things could be accomplished if all our readers would definitely reckon themselves "Helpers."

Who are helping?



WE do thank God for the many, many faithful ones who are working together with us for Christ and South America. Some have offered themselves; many have linked themselves on to one or another on the field as Missionary Intercessors, and are thus labouring together

Treasure in Heaven.

through prayer. Many more are giving—some from their wealth, others from their poverty—but all alike sharing in the glorious work and laying up treasure in heaven.



SURELY, however, there are many, many more who are neglecting the privilege of this blessed fellowship of service, and taking little or no part in the work that lies so near to the heart of the Master. In these days of material progress, rush, and bustle, we need an ever-deepening realisation of things eternal, and to remind ourselves again and yet again that the things which are seen are but temporal and passing, and that the great Eternal Verities are unseen. Let us more often get into the quiet of the Master's presence, and receive a fresh vision of Calvary and all that it means.

Things that matter.



IN the shadow of that Cross—its darkness and pain, in the light of the Easter dawn—its glory and love, how poor and unworthy do earth's treasures and earth's prizes look. The things for which we strive, for which

Working for Eternity.

we spend ourselves and spend our means, find their true place and true proportion when we see them in the light of Eternity. And sure it is that no sacrifices we make for our Lord in the passing moment of to-day, will ever be forgotten, or bring aught but joy to Him and to us through the endless morrow of Eternity.

"SOUTH AMERICA."

WE would again remind our friends of the great meetings to be held on Thursday,

**Our
May
Meetings.**

May 15th, in Queen's Hall, afternoon and evening, when Rev. J. Stuart Holden, Dr. Campbell Morgan, and Rev. Charles Inwood will speak on behalf of South America. Early application for tickets should be made to the Secretary, 8-9, Essex Street, Strand, in order to prevent disappointment, as the available number of tickets is certain to be over applied for. And will friends be good enough in writing for tickets to enclose stamp or stamped envelope for postage.



WE are again reserving a certain number of seats for the evening meeting to meet the wishes of those who desire

**Reserved
Seats.**

to secure a place near the platform, and for the sake of those who cannot get to the hall early. In order that this facility may be within the reach of a larger number of our friends, we are only charging one shilling for these tickets, and the corresponding seats will be numbered and reserved. As only a limited number of such tickets will be issued, we would urge the importance of making early application for them.



IN this issue "South America" completes its first year, and we cannot but thank God

**One year
old!**

and take courage as we realise the growing interest in our Magazine, and the work for which it stands. God is undoubtedly turning the hearts of His people in a remarkable way to that long-neglected Continent, and we are grateful for any small part we have been able to take in this awakening by means of our "South America" or in other ways.



WE would take this opportunity also of thanking our readers, far and near, who have written expressing their

**Brethren,
Pray
for us!**

appreciation of the Magazine and their interest in our work. We shall value deeply the prayers of all our readers that God may richly bless its message to

many hearts, and incline ever-growing numbers to pray and work for South America.



WE are having a limited number of the year's issue bound, as many of our friends

**Bound
Volumes.**

have expressed a desire to have them in permanent form. Containing, as these twelve numbers do, matters of such deep and abiding interest, as, for example, the initiation of the Putumayo work, Rev. Charles Inwood's South American tour, and much other valuable and interesting information, this will form a volume well worth possessing, and we shall be glad to receive orders as early as possible, as we shall have only a limited number bound up. The price will be 2s. 6d. post free.



WILL all who are interested in the Evangelisation of South America, and who appreciate the Magazine, help us by trying to get another friend to take

Help!

it during the coming year, commencing with the May number. We want more prayer, and an ever-widening circle of interest. You can help us. Will you try?



WITH the May issue there will be a rather striking alteration in the already excellent cover of the Magazine. We

Look out!

have heard nothing but praise of this arresting design; and though it is wise sometimes to "let well alone," especially when that "well" is so good, we feel we have succeeded in improving very decidedly a design which, in itself, is a striking and eloquent appeal on behalf of the Continent of Opportunity. We wonder if our readers will agree with us!



HAVE you responded to the appeal which appeared in last month's issue?

Perhaps you have meant to, and let the opportunity slip. Do it now!



Indians of the Rio Madeira, a main tributary of the River Amazon. The canoe is made of the curled bark of a tree only.

On the Way to the Putumayo.

MR. F. C. GLASS writes :—

S.S. "STEPHEN,"

Off MANÁOS, BRAZIL.

20th January, 1913.

At last we have reached the end of the first stage of our journey.

After Lisbon the weather was fine and things uneventful. We reached Pará on Tuesday, 14th January, and were held up there till Friday 17th.

On Friday night, three and a half hours out of Pará, the two pilots got gossiping, and ran us full tilt on a long reef of rocks, and it looked as if the Putumayo expedition had come to an end, *pro tem*.

Our wireless spitted away and we only struck another boat early next morning, and she stood by at anchor about a mile off till daybreak, and then, after a tremendous effort, failed to pull us off, and steamed away to Pará for tugs and lighters to unload us in the course of a few days.

Meanwhile our wireless found another ship just making her way to Pará, none other than the "Clemente" with Dr. Glenny on board—a cheering welcome for him!

We were trying to drop a big anchor astern to haul on, when suddenly, without a strain or jolt, the steamer began to go astern. Our engines were going full speed astern all the time, for fear the rising tide

"SOUTH AMERICA."



An Indian of the main tributary of the Rio Negro, Brazil.

should drive us farther on the reef. An extra high tide saved us, and we were soon in the deep narrows, and twenty-four hours later entered the Amazon itself, six miles wide, over 150 miles from its mouth.

I have felt the heat—90° in the shade—considerably, but am gradually getting used to it. Otherwise we both are well, especially Walkey, who seems to enjoy impregnable health.

MANÁOS, 23rd January.

All goes well so far, and the dim horizon is clearing as we advance. I am just going to see the Customs Inspector, re our cargo en transit!

We both are quite well, in spite of the

sweltering heat. There are no Missionaries here, though I have heard there is a native pastor and church.

It is a fine up-to-date city, all considered, probably as fine as Lima, with a population not far short of 80,000 perhaps.

Dr. Glenny should arrive here within four days' time, and on the 3rd February we proceed to Colombia on the "Thereyinal."

I believe God is answering the many prayers on our behalf, and I have seen His arm manifested more than once.

25th January.

The Customs Inspector has consented to allow all our stuff to pass in "Transit," and will send a soldier to see us safely over the borders. The "Amazon S.S. Coy." will pay his passage, and we shall reimburse the State a small amount corresponding to the soldier's salary. This is more than anybody expected.

I saw the Colombian Consul this morning, and found him very friendly disposed. I have an interview arranged with his secretary this afternoon, and think I can arrange all the necessary papers to pass our goods, duty free, into Colombian territory. This evening I hope to visit the Governor of the State of Amazona. I have met with every consideration and courtesy from the authorities and shipping companies. We do not expect to visit the Peruvian authorities.

I think a great deal of the success that followed my visit to the Colombian authorities this morning is due to the fact that it is one of the days on our Calendar dedicated for prayer on our behalf.

I have received considerable help and practical assistance from the Amazon Steam Navigation Agent, who has not spared himself in obtaining introductions for me and offering facilities for our journey.

Dr. Glenny has arrived with a crew of four splendid men from Guiana.

I visited the President and had a very friendly hour's talk with him "en famille," and found him sympathetic. . . .

I preached twice at Manáos, and a few hours before we embarked for Colombia, a

ON THE WAY TO THE PUTUMAYO.

middle-aged Brazilian very clearly and sincerely gave himself to Christ and passed from death to life. It was worth all the expense and trouble of the journey a thousand times over !

DR. ELLIOTT T. GLENNY writes :—

On my arrival after a boisterous passage, I found that the workers of the Plymouth Brethren's Mission had received my letters and had searched for workmen of the type I wanted, and six candidates presented themselves for the five I had asked for. I completed a contract with an aboriginal Arawate Indian, James King, aged about 35. He can read and write, and is an expert bushman and hunter, and has lived on the rivers and in the swamps. Difficulties arose with the others and they failed. Next Mr. Taylor, one of the Brethren, enquired and later asked if his son, aged twenty-four, might come on the same terms as the Indians. He is an expert woodman, having lived in the

bush all his life. He can build boats and do almost anything up country.

Later I engaged two negroes at a lower rate as they are not so valuable. They both have great experience in bush and river work. All the men are total abstainers, Christians of many years' standing, and men who are glad to help for the work's sake as well as the pay. I have had to pay high wages—labour is scarce in British Guiana, and so two men are to receive 20 dollars and two 25 dollars, food and travelling as well. I am convinced that if I have Taylor alone as the result of my visit to British Guiana it will be worth while. He is an intelligent, keen, cute colonial, who is used to roughing it. He travelled and is travelling as a decker and third class.

I had more than a little difficulty in evading the multitude of laws which have been built into a barricade to make it almost impossible to contract labour out of the Colony, but God greatly helped, and the Governor finally granted the necessary permits and passports.



Indians of the Rio Branco, the chief tributary of the Rio Negro, Brazil. Their faces are smeared with the juice of the genipapa.

" SOUTH AMERICA."

At Barbados we had to wait for an Amazon steamer, and while there a lady very kindly gave me £50 towards any special object in the work I might consider rather extra or out of the usual run of expenses. I have passed it into the Putumayo Account, and later we may be very glad of help like this for purchasing launches or doing other special work.

On my journey down here I have struck two very interesting passengers who have thrown a blaze of light on a dark path.

One is a Peruvian Captain going to Putumayo to take command of a band of soldiers. I have done all possible to make friends with him, and he has very cordially responded, and he has given me much valuable information. He has had to travel from Lima to Panama, to Barbados, and thence up the Amazon to his work. Isn't that mad?

The other man is a Colombian who has rubber and mining interests up to Caquetá just beyond the district we are to enter. He knows much of the district. He says that in one small region there are over 4,000 Indians in the Caquetá region working rubber. That the Colombian authorities are establishing a considerable town and military depôt about 40 miles above the limit of our previously arranged trip at a place called Missaya, 40 miles up the river of the same name. They had a Governor, soldiers, priests, engineers and the usual local officials; and from there, there is a mule track to the Caquetá river right up to Pasto and Popayan in the Andes, and thence to Bogota. The country, except the site of the river, is very healthy and there are many

open savannhas where hundreds of cattle graze. The Colombians have a station a couple of miles beyond Jaturana, the Brazilian border town. From there up to Missaya there are no towns, but a Señor Feliz Mejia is a great rubber agent, who buys from thousands of Indians in the Caquetá and Apaporis River. Mejia has the only launches on this river and is a considerable person. I am trying to secure letters of introduction. The river is the only unhealthy part. The Apaporis nearly touches a bend of the Caquetá, 18 miles separating, and there is a very good road. By crossing there, about 40 miles above Jaturana we avoid all rapids and falls on the Apaporis and enter that river, which swarms with Indians who are nearly all completely uncivilized.

The man on this boat says we shall have a difficulty with the Brazilians on through goods, as he is frequently sending up that way. Others who know the region invariably tell much the same story,—crowds of awful wild Indians, fevers of every kind on Caquetá river, but healthy and very rich country beyond.

All this is what we had expected, but it is the fullest news yet to hand.

Such is a rough diagram of the information gained from a fellow passenger, a Colombian who has interests near Missaya.

I have been pretty run down for the last three weeks with general septic abscesses and spots and a big boil on my leg which has prevented me from walking or even standing for several days. To-day it is much better and soon I shall be quite fit.

Foreign Stamp Bureau.

"April" Packet containing 40 varieties of stamps, s. d.
including 7 new Peru; 4 new Argentine; Venezuela;
2 Congo; Rhodesia and 2 unused V.R.I. Transvaal,
etc. post free 0 10

List of sets and approval sheets of Foreign and Colonial stamps will be sent on receipt of stamp for postage.

Gifts of collections, packets or loose lots of stamps for sale on behalf of the E.U.S.A. will be gladly received by the Secretary :

MR. F. A. STOCKS,
Sonning,
Leicester Road,
Hale, Cheshire.



Dr. Morgan.

A Tragic Situation !

By Dr. G. Campbell Morgan,

Of Westminster Chapel.

“ Hereby know we love, because He laid down His life for us : and we ought to lay down our lives for the brethren.”—1 *John* iii. 16.

LET me at once say that I speak tonight in a mood which is almost that of despair. I may immediately be told that such a mood is unworthy of a Christian man, and I am quite willing to admit it. Nevertheless I do but state a fact, and it were hypocrisy of the most dangerous kind to masquerade in the pulpit as optimistic, when in the study, in the home, in the heart there is disappointment, apprehension, and the temptation to cessation of effort. If the things we profess to believe are real to us let us practise them now, and so let preacher and congregation pray that this may be an hour of the shining of the light of God, for rebuke, for correction, for instruction, for inspiration.

The cause of my anxiety is the problem of South America. In October, 1911, I preached in this pulpit on the general conditions of that Continent, basing the consideration on the words of the Master, “Lift up your eyes and look on the fields, for they are white already unto harvest.” I followed that sermon at intervals by four others dealing in turn with the Continent itself from the standpoint of Christian doctrine, attempting to see the land from the Divine view point ; the history of the Continent from the standpoint of the persistent government of God ; the need of the Continent from the standpoint of its lack of vision and its consequent degradation ; the call of the Continent from the standpoint of Christian enterprise, its cry for labourers together with God.

On Thursday, January 11th, 1912, there was held in the Queen’s Hall the inaugural meeting of the Evangelical Union of South America, a new Board, not a new mission ;

a new Board, federating missions already at work in Brazil, Peru, and Argentina, and pledged to aggressive work.

The year following that meeting has been one of varied experience. The blessing of God has been on our work in that field, and that to such an extent that our greatest difficulties are created by the almost unprecedented demands that are being made upon us in every direction to go in and possess the land. Our fellow-workers in sacred fellowship have passed through experiences of heartbreaking sorrow in the death on the field of the wives of two of our Missionaries, Mrs. Glenny and Mrs. Payne ; and in the breakdown of others from over-strain. The piteous cry of the Putumayo has thrilled the nation, and, as a result, while I speak to you here in Westminster Chapel, three men are probably now at Manáos preparing for an expedition in which their very lives are the measure of their devotion to the cause of the people they serve in Christ’s name. During the year Mr. Charles Inwood has travelled 25,000 miles visiting our stations, and has returned, as he told an audience on Tuesday night, January 14th, impressed with the vastness of the task, the complexity of the task, and the urgency of the task.

On Tuesday, January 14th, a meeting was again held in Queen’s Hall. At that meeting two things were said that struck me full on the heart, and gave me pause.

Our Secretary, Mr. McNairn, said, “South America has been called the Neglected Continent. It is now spoken of as the Continent of Opportunity. God forbid that it should come to be known as the Continent of Neglected Opportunity.”

"SOUTH AMERICA."

Mr. Ritchie, speaking of the appalling moral degradation of Lima, the centre of culture and learning in Latin America, said, "If any man—be he Mohammedan, Buddhist, or whatever he is—can do anything to clean up that moral condition, in God's name, let him go in and do it."

These statements appal me because they carry conviction. Emphatically I agree with Mr. Ritchie. But there is only one man who can do this work, and he is neither Mohammedan, Buddhist, nor is he Roman. At the very best these men—I pray you mark the form of my sentence—at the very best these men can only carry into the midst of the corruption, light; and that not perfect light. They cannot communicate life. At the very

He has felt the touch within him, by the reception of eternal life, of a dynamic strong enough to enable him to obey the great and wondrous ethic. Moreover, the Christian man has not heard the ethic for himself alone. It has been committed to him that he may proclaim it. He has not received the dynamic for the making of his own life only; it has been committed to him, a sacred trust, a deposit that he may pass it on to others.

It is in face of the situation in the presence of which we find ourselves to-night when we think of South America, that I confess I am burdened, troubled, almost in despair; and the words to which I have already made reference, which our Secretary uttered at Queen's Hall, are those that confront me.



Indian Hut on the Pampa, near Arequipa, Peru.

best they can but enunciate an ethic. They are quite unable to communicate a dynamic. There is only one man equal to the task, and he is the Christian. The Christian man himself has seen the light of the world, and has received eternal life. He has not only seen the light of the world; he has become in the economy of infinite and amazing grace, a lightbearer for the world. He has not only himself received the gift of life, but in an infinite mystery of spiritual power, he is made a channel for the communication of life to other men who lack. The Christian man has learned from the lips of the Son of God, the ethic of eternity, the laws of the Kingdom of heaven. But infinitely more!

There is a grave peril threatening the Christian Church at this moment, that by and by the story will have to be told that South America was the Continent of the Church's last Neglected Opportunity.

Why last? It is the last Continent that God in His Government is opening to humanity. It is the last Continent in the world whose doors are open to receive the human race. Now is the accepted time! Now is the day of Salvation! Now is the Church's opportunity! If we lose it—well, one is always desirous of being careful not to say foolishly superlative things, and will you please receive what I now say as uttered by a man full of limitations—I am convinced

A TRAGIC SITUATION!

that the opportunity that is offered to us now will be absolutely gone within the next decade unless we see it and seize it.

What bearing has my text upon all this? Hear the text again, for I am not proposing to preach on that text to-night. "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren."

That is love, and it seems almost a desecration to call anything else love in the presence of that. Hereby *know* we love! We had heard of it; we had thought we knew something about it; we had experienced certain emotions akin to it; but hereby *know* we love, that He laid down His life for us.

Spanish speaking people, Portuguese speaking people, Indians speaking Spanish, Indians speaking their own language and knowing none other: European nationalities crowding in; great masses of negroes! When we think of the history of the country, we must divide it into two parts, that of the Indians and that of the invaders.

What of the Indians? In a brief word I quote from Mr. Inwood's speech at Queen's Hall.

"From Pizarro to the Putumayo the treatment of the Indian has been a record of oppression, treachery, tears, wrong, and blood. It has entered deeply and disastrously into the Indian mind, causing them to hate, shun and suspect the white man."



Peruvian Indians.

Then immediately following that great and superlative declaration, the apostle wrote these words, "We ought to lay down our lives for the brethren!"

As God by the Holy Spirit shall help us, with the savour of that text filling the heart, illuminating the mind, appealing to the will, let us turn back again to South America.

South America is a Continent! One-eighth of the land surface of the world; twice the size of Europe; thrice the size of China, four times larger than India; sixty times the size of the British Isles! This Continent presents a most difficult problem, when we begin to deal with its people;

At the very moment while I speak to you, that is a part of the peril confronting Dr. Glenny, Mr. Glass, Mr. Walkey, as they are attempting to reach the district where those terrific atrocities were perpetrated. How will the Indians receive them! Their only thought of white men is that they are come to exploit them, perchance to murder them.

And what of the invaders? Again I quote from the self-same speech, gathering up the thoughts of it. No such thing as conscience; no genuine patriotism; no love of justice; the fatal habit of procrastination; corruption, deceit, fraud! Remember I pray you that your sons and daughters are going there;

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going there by the score, by the hundred, by the thousand, within the next decade; going into life which is accurately and carefully described by the brief phrases I have quoted.

What of that country as to its religion? A degraded paganism; a paganised Romanism; and, as the result of education, revolt against religion; for the young and educated minds associate religion with that paganised form of Romanism, which is rotten at its heart, and devilish in its exhibition.

This is the last opened Continent. Think of the coming days of inrush! To-day, I speak roughly, for it is very difficult to speak accurately as to population. There are in that Continent only between fifty and sixty million people. To-morrow how many will there be? In ten years from now how many will there be? When the Panama Canal be finished, what will happen? From every part of Europe men are crowding there, and new populations are sweeping in. I venture to predict that the population of the whole Continent of South America in ten years' time will have a far larger percentage of those who were born elsewhere, than of those who were born on the soil.

What is being done for this Continent from the standpoint of—yes, I use the word quite without apology, to me it is still a sacred word—a Protestant Christianity? I ask you to remember that in that Continent to-day there is no great British Society closely connected with the Free Church life of the country at work, except the Wesleyan Missionary Society, which has some representatives in the Guianas. I am not criticising our great Societies; the London Missionary Society, of which I thank God I am a director; or the Baptist, or any other. I am simply stating a fact. We have all, rightly or wrongly, I am not now discussing, been unable to touch South America.

Remember another fact concerning South America. This Continent was not recognised in any way at the Edinburgh Conference. Moreover, it is excluded, as a special feature, from that wonderful Statistical Atlas of Christian Missions. There is not any special map in it of South America; it is only referred to, here and there, in the list of places which are served by certain Societies. In that Atlas I turn to an interesting map, which is headed, “Roman Catholic and Greek Catholic Mission Stations in Non-Christian Lands.” South America is not on

that map. Why not? Because it is counted as a *Christian land*!

How are we going to get Christian men and women to see these things, to face them, to think about them?

What are the present facts concerning our own work in that land? We are at work in three of the Republics—Argentina, Brazil, Peru. In Argentina we have eight stations and seventeen workers. In Brazil we have nine stations and seventeen workers. And listen to this. There is a station in Brazil where work has been started, and blessed; and to-day it is left because the Missionary is on furlough. Am I blaming the Missionary? A thousand times no. I am only asking you to notice that, a work begun, a work continued, has been left for lack of a worker! Ask any Missionary, from any field in the world, what that means, when a station has to be abandoned that has been started! But you say, “Why do you do it?” No! No! Why do *you* do it? Why does the Christian Church do it? Why does not the Church of God see that there is always someone sent out when the Missionary comes on furlough?

I turn to Peru, and there we have four stations and eighteen workers. In all twenty-two stations everywhere in these three Republics, including the Putumayo, only twenty-two districts and fifty-two workers. That is our work! A mere nothing by comparison with the appalling need!

Yet thank God, it is a handful of ground, gained for Christ. Every mission station is sacred and holy ground, because it is ground possessed in the name of Christ, for His sake, and for the sake of those multitudes in that great Continent. Nothing could be more tragic, nothing could be more desperately wicked than to abandon any foot of land already possessed for Christ!

What then are our immediate needs? First men and women. The whole mission is understaffed. Workers everywhere are on the point of breakdown; and a clamant cry is coming to us every time we meet as a Board; the cry of new openings; people asking for teachers and evangelists and the Gospel; and we cannot supply them! Involved in this, one of the most immediate and pressing needs of the new interests in South America is some means for the training of the men and women who are to be sent out. That is an urgent problem, and

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On Lake Titicaca, Peru.

three or four or us are trying to face it, and prepare such a scheme.

Another phase of our immediate need is that of schools. Schools! you say. I do not believe in the educational method in missions! No man who knows anything of the mission field at certain of its points will ever give utterance to anything so unutterably foolish.

A few weeks ago I sat in my vestry and talked with Mr. Inwood, fresh from talking with our Missionaries. Oh! I am not going to tell you all he said to me. I dare not repeat it. There are things that are not to be named among saints, or in assemblies of respectable men and women. It is sufficient that I say to you that our Missionaries cannot send their children to the schools, so corrupt are those schools; so impossible is it for a child to retain the bloom of moral modesty, they cannot send them! At the present moment some of our Missionaries have said, and rightly said, our children must be taken care of in Christian schools, either here or at home, or we must leave the field and come home. The first responsibility of a man and woman is to their children. When these men and women live in the midst of these conditions, we must provide schools for their children.

If we need schools for the children of Missionaries, we need them much more for the children of church members. As by the preaching of the Evangel men and women are coming to Christ, and thank God they are, they do not want their children to remain in the polluted atmosphere of these schools. Whenever men or women find the Lord Christ, the great passion of their life is to be able one day to look into His eyes and say to the Master, "Here am I, and the children which Thou hast given me."

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These men and women, won from darkness into light, giving themselves to Christ, want their children to be educated under Christian influence, and under Christian surroundings.

More than that! Not merely for the children of Missionaries; not merely for the children of church members; but for the children of the people of the land, Christian schools are needed. I believe no greater piece of work can be done for these great cities than that of establishing in them Christian schools, staffed by Christian men and women.

And yet again, we are in urgent need of premises for these schools, and for preaching centres, and for places in which our Missionaries may dwell. Appeals are coming to us from every part of the field; "We must have a hall! We must have a house! We must have a school-house!" The rentals that have to be paid in the cities for simple houses and halls in which Missionaries are to dwell and preach the Gospel are appalling. The upward movement in prices at the present moment is rapid. We sit at the Board Meeting and receive word from some centre. Here is a piece of land; we can secure it to-day for so much, but in all probability unless you cable back, it will have risen 5 per cent., 20 per cent., 50 per cent. Now is the accepted time, on this commercial basis, to secure land and premises for doing this great work.

In Peru we have the great Urco Farm. There are some Christian business men who say we have no business with it. It would be a disastrous thing at this stage to lose that farm. Its vast acres, under Christian enterprise and godly management, may provide means for evangelising that whole area, and to-day it is of special value in aiding us in reaching the Indians. Yet to-day our Missionary in charge is living in a house in which no human being ought to live. I am not prepared to speak dogmatically, but I seriously wonder within my own heart whether that newly-made grave, in which his wife lies, might never have been made, if it had not been for the kind of house in which they dwelt.

But these are material things! Yes, my brethren; we are in a material world; and we cannot do the work of the Kingdom of God apart from these material things. What appeal are we making? Our appeal

is for **£50,000**. Now do not ask me if I think we shall get it! I do not know! I know we ought to. I know, moreover, that we should if once the Christian Church could see this thing.

You say, how can we help? You can help us by prayer. Oh! God, the awfulness of our familiarity with a sentence like that! I remember when I was a lad hearing again and again in Missionary meetings, Some of you can go; if you cannot go, you can give; and if you can neither give nor go, everybody can pray. A great truth indeed, and yet I wonder! For I am beginning to think the hardest thing of all is to pray as we ought to pray, to really believe in the necessity for prayer, and the power of prayer.

But we can also help in another way; by getting to know for ourselves, and by getting to know so intimately and so accurately, that we cannot be silent, that we must talk to the next man concerning this need. Everybody talked about the Putumayo for a little while because of the horrors. But every hour that you and I live, the spiritual atrocities of South America are infinitely worse than the atrocities that filled the nation with horror.

Now let us go back to our text. This is the supreme revelation of love; "He laid down His life for us." When John wrote that, he was writing from memory, he was quoting the very words of His Lord, he was remembering that day when amid hostile crowds and almost electric criticism, Jesus said, "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. I lay down My life for the sheep. . . . And other sheep I have, which are not of this fold. Them also I must bring. I lay down My life for them." "Hereby know we love, that He laid down His life for us." That is love, overwhelming, amazing, mighty! We recognise it.

Then in the name of God, and in the name of common honesty, let us face the inevitable deduction. "We ought to lay down our lives for the brethren." Mark how the two declarations, the first an interpretation of love, the second a declaration of obligation, are inter-laced by the personal pronouns referring to ourselves. Listen. "Hereby know we love, because He laid down His life for *us*. And *we*"—that is those for whom He laid down His life—"ought to lay down our lives for the

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brethren." My brothers, my sisters, to admire in theory and deny in practice is dastardly.

"For the brethren!" Who are they? All for whom He died, so I believe! But if not, who are they? All members of the family of God, all our fellow-believers! Very well then, we ought to lay down our lives for those Missionaries who are laying down their lives for the men and women of South America. If in this text there be no call to

sacrifice on behalf of South America—and I deny that there is no call—but if there be not, then there is a call to sacrifice on behalf of those who have seen the vision, and heard the Voice, and gone forth.

If we affirm our love, how do we express it? Read the context and so we will close.

Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

If you are interested in the Putumayo District of South America you will want to read it. If you are not interested, we especially commend to your notice—

The Lords of the Devil's Paradise.

Stanley Paul: 5/- net.

IN this terrible book Mr. Paternoster gathers together in a concise form the main features of the ghastly story of the Putumayo rubber atrocities. His object is to stir up public opinion and raise such an outcry, that this hideous system of organized piracy and murder will be forever swept away. Certainly nothing could be better calculated to attain such an end than this systematic recital of the most hellish crimes that have ever stained the annals of human history. It would be difficult to believe that the whole thing is not the horrible nightmare of some diseased mind or devil-ridden imagination were it not backed up by absolutely unimpeachable evidence, and its main features already



South
American
Indians.

published to the world between the cold passionate covers of a Government Blue book.

What an awful and lurid light does such a book throw on the decision of the great World Missionary Conference to exclude South America from its consideration as not a "non-Christian land." Surely a country that contains in its heart such a hell as the Putumayo, can no longer be passed by. And surely the time has come for a vigorous and effective occupation of that land for Christ, and the cleansing and regenerating forces of the Gospel.

We would recommend all who want to know the truth about the Putumayo, and whose nerves are equal to the task, to read this awful book.

7,000,000 SQUARE MILES OF OPPORTUNITY!

It would perhaps be a fair estimate to say that at least three out of four people in the South American lands live where they will probably not hear the message of Christ from Protestant Missionaries in any adequate way in this generation unless the Church greatly multiplies its Missionary agencies in South America.

W. E. Doughty in THE CALL OF THE WORLD.

A Memorable Visit. An Impression from the Field.

By Rev. W. T. T. Millham.

NEVER have we been favoured with a visit more helpful and inspiring, and more productive of blessing, than that of the Rev. Charles Inwood to Peru. Right from the first moment in the presence of our brother it seemed as though an invigorating breeze had suddenly come to us from the dear homeland across the seas, and we felt that we had met a man who continually breathed the pure atmosphere of the Holy of Holies.

It was indeed an honour and privilege to welcome such a man into the home-circle for one brief happy week, and to enjoy his companionship for three weeks more as he journeyed from station to station on his errand of ministering to needy hearts.

The messages of grace and power that fell from his lips as reviving showers to our thirsty souls, still linger and will afford us thoughts for reflection for many days to come. To those of us who have been compelled for several years to seek food for our souls, and inspiration for our ministry to others, solely in communion with God over the printed page, it was an inestimable joy to sit still with open hearts to receive what God had to give—indeed, it was a veritable Keswick Conference on a miniature scale.

Our first glimpse of Mr. Inwood was on August 12th, when he arrived at Callao. Meetings both in Spanish and English were conducted in Lima and Callao, the first of the series being a gathering of the members of our Church and congregation in our own Hall. Following this a United Meeting for Missionary workers was held in the Methodist Episcopal Church in Callao, the audience comprising, besides ourselves, all the Methodist Missionaries, the Salvation Army Workers, and other Christian friends, when Mr. Inwood gave the address.

Three United Gospel Services were also conducted in Spanish, with an average attendance of about ninety, the first being in our own Hall, and the other two in the

Salvation Army Hall in Callao, and the Methodist Chapel in Lima, respectively. At the close of the second meeting no less than eighteen persons came forward to the penitent form.

To complete the series, a service for the English-speaking people was held on Sunday morning in the Methodist Church in Callao, when over fifty met for worship.

At the end of a week Mr. Inwood had to turn his face southward, and as the Field Committee Annual Meetings had been made to synchronise with Mr. Inwood's visit, and my presence was required in Cuzco—my wife and I accompanied him to Arequipa, arriving there on August 21st where we were very heartily welcomed.

Each day of this second series of meetings began with a memorable half-hour around the Word. Four meetings were held in Spanish. The gathering on the Thursday afternoon was for women, and at all the services we had large numbers and rapt attention. On the Sunday afternoon Mr. Inwood held a service for the English-speaking people.

As in Lima so in Arequipa, the time was all too short, and on the Monday we continued our journey to Cuzco, Mr. Sears joining our party. After a three days' train journey we reached the old Inca capital. We held meetings every morning and evening, and the intervening hours were spent in Field Committee Sessions, deliberating the work entrusted to us in this part of the Lord's vineyard, reporting on seed sown and harvests reaped, discussing proposals for the ploughing up of new land, emphasising the need of reinforcements and estimating the cost of fresh campaigns; and it is no exaggeration to say that the business wheels ran all the easier for the presence, guidance and counsel of Brother Inwood.

Soon, however, the time drew near for the last stage of the journey, and as Mr. Payne was too indisposed to undertake the

A MEMORABLE VISIT.

ride from Urco to Cuzco, it was decided to go out to the Farm, our party being augmented by Mr. Austin. And so another Monday morning found us setting out on horseback for a ride of eight leagues. To

sun, tends to tire both body and spirit, and so it was with intense delight that we hailed the first glimpse of the Farm. Unique, too, was the welcome accorded us; for as horse after horse entered the "patio," showers of

flowers were scattered upon and around us by the Farm people. But there is one thing that makes the evening stand out in bold relief, and which revived our spirits and made the eyes glisten once again as nothing else could—a good cup of refreshing tea made by Mrs. Payne. It was only then that we felt it was worth while having made the journey, rough and wearisome as it had been.

After another week of happy fellowship, at an early hour on Monday morning, Mr. Inwood had to leave us. We clustered round our beloved director to shake his hand and to wish him Godspeed on his journey back to Cuzco, and thence to Bolivia and the Argentine.

Mr. Inwood's visit is now an event of the past. What it has meant to our friend it is impossible for us to say, but to us here on the Field it has been a season of spiritual refreshment and power, a time of rich and abundant blessing. And as the prophet Isaiah marked the date of his Vision of God by the

year in which King Uzziah died, so we, too, shall speak in the days to come of the year of Mr. Inwood's visit, not merely as a date, but as the time of a real living spiritual experience—the year when "we saw the Lord."

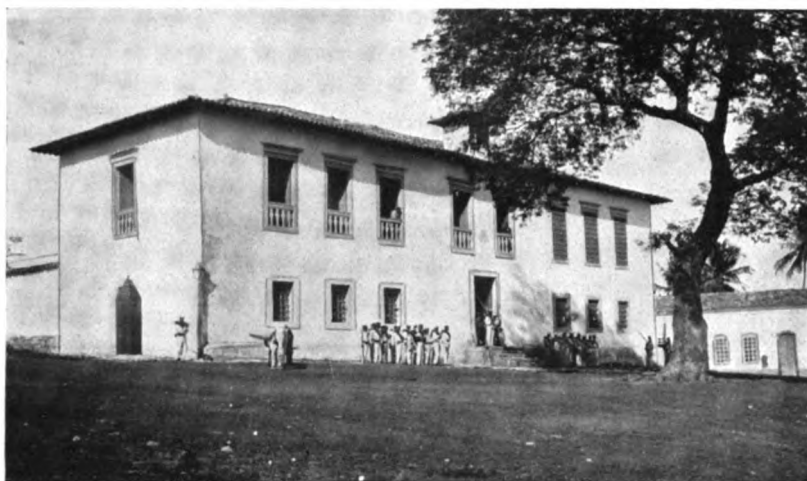


Indian weaving poncho at Cuzco, Peru.

those of us who made the journey for the first time, it was indeed an unique experience, and one we shall never forget. The scenery was grand, it is true, but mile after mile o'er rugged road, 'neath scorching

"Jesus Christ alone can save South America, but Jesus Christ cannot save South America alone."

The Entrance of Thy Word giveth Light.



The Prison, Goyaz, Brazil.

“ Blessings abound where'er He reigns,
The prisoner leaps to loose his chains.”

By Frederick C. Glass.

WERY great is the debt of gratitude that the Gospel heralds in the distant foreign fields owe to the work of the Bible Societies, and when the balance is finally struck it will assuredly be found that these Societies have ever been the prime agents in God's hands in the conversion of peoples, tribes, and tongues to the truth as it is in Jesus. Without the co-operation of these Societies, our work in South America would be hopelessly sterile.

Often a colporteur, supported by the National Bible Society of Scotland, has been the humble means in God's hands to initiate a work of blessed and far-reaching influence in Brazil.

Personally, with very many years of active experience in Brazil as a colporteur, evangelist, and pastor, and with an intimate knowledge of that country and its people, I am more and more persuaded that the colporteur is a *sine qua non* in every effort to evangelize South America, and should be placed in the front rank of all Gospel workers, especially in Roman Catholic lands.

Ten years ago, in the dismal, filthy prison of the capital of Goyaz, in the heart

of Brazil, a poor black prisoner, Pedro by name, purchased a Bible from a colporteur pioneer, who chanced to pass that way on a journey across to Cuyabá, and who always made it a point of visiting every prison encountered on the way. Two years later the same worker visited the city, and soon afterwards heard of the strange behaviour of a man in the State prison, who had given up his images and vices, and changed his demeanour for the better, to the admiration of many, including the jailor.

On visiting the prison it turned out to be the man who had purchased the Bible two years before. He declared he had read it through from cover to cover several times over, and, shut up with those vile companions, with not a soul to help him, the light of God's grace had found its transforming way into his heart.

Soon afterwards Pedro sought to seal his faith in baptism, and God opened up the way, so that early one morning, with the prison guards as witnesses, he was baptized in the river hard by, and returned to face eight more years of durance vile, with unspeakable joy in his heart.

It was no easy matter to live the

THE ENTRANCE OF THY WORD GIVETH LIGHT.

life of a Christian in the midst of the terrible sin and blasphemy of Brazilian prison life, but from the moment he came out so boldly on the Lord's side, he strove by lip and life to attract his fellow-prisoners to Jesus Christ. Some received his word gladly, others mocked and reviled, and made life still harder for him, but he kept on, and within the next few years five other convicts—four being ex-murderers—were converted to God through his efforts. Then a new and wonderful idea came to him; could he not touch the lives of his fellow-countrymen outside the prison walls? He was a cobbler by trade, and was allowed to work at his bench by the prison authorities, the money thus earned being used to buy little luxuries of food and clothing otherwise denied him. Could he not do without these luxuries, and, living on the bare prison fare, be able to use the money earned in that way in sending the Gospel to his countrymen, so long left out in the darkness of Romish night, while light shone through his prison bars?

Deep joy filled his heart as he saw the money accumulating, and then one day, getting leave from the prison authorities, he sent a sum of money, about seven shillings, to the Brazilian headquarters of the Mission at São Paulo, to which the Missionary who had baptized him belonged, and had the joy of hearing soon afterwards that the money had been spent in extending the knowledge

of the Word of God. Again and again he sent sums of money to hasten the coming of the Kingdom of the Lord Jesus in his beloved land, and some time later, when the same Missionary, who had gone to live and work in Goyaz, spoke of making a journey into the Indian territory, he helped forward the cause by giving another two pounds. A short time ago, by a rather remarkable act of clemency on the part of the Government, Pedro was released, and is now having his first experience as a colporteur, and many are watching his career with the deepest interest.

We speak of our limitations—that we have no call to the Foreign Mission Field, no special capacity, and there is so little that we can do—but surely it is beyond question that, compared with those of the Brazilian prisoner, confined within four walls, our opportunities, with all the privileges of liberty and Christian fellowship, are boundless.

Can we, who live in the beautiful homes of a favoured land, afford to be behind this poor black man?

Love is measured by deeds, and not by words; he has seen his high calling in Christ, called to be a partner with Him, in bringing many to Salvation. Oh! that God would give us a like vision, so that our lives and means might be laid in glad-surrender at His feet.



Travelling in Goyaz. Tent and Ox Car. Mrs. Glass is seen sitting in front of tent.



MY DEAR GRANDCHILDREN,

I wonder how many of you have been to the greatest building in the world, Westminster Abbey? You will most of you know at any rate that the Abbey is built in the shape of a large cross. Well, I want you to come there with me in imagination as you read these words. Just about half way between the foot of the cross and the part where the two arms branch out, notice that dark slab of stone in the floor, and read what is carved there. Under this stone lies the body of that grand and noble Missionary, David Livingstone. You will remember that his heart is buried in Africa, that land for which he lived and died. After his death his body was carried by some of his faithful black followers from the centre of Africa right down to the coast, a journey that took nine months; then he was brought home by ship to rest in the one place in the world that was fit to receive the remains of such a man.

I expect many of you have been reading all about Livingstone during the past month, when the world has been keeping up what would have been his hundredth birthday, had he lived.

I often go to the old Abbey, and never without reading once again the words on that stone which record the glowing story of Livingstone's life until I have almost caught his inspiration, and long too that I might give my life, or what is left of it were that only possible, to help to carry the message of the Saviour's love to those far away lands, far away not from us, because we have our mighty ships, but far away from Jesus Christ.

But my chance has gone, alas I cannot go, yet I may, perhaps, be able to help some of my Grandchildren to go instead, and so send if I may not carry, the Gospel of Christ to another Dark Continent, the one in which we are most interested, South America. God grant that I may.

Now I go to the old Abbey whenever I am able. I like to see the wonderful old Coronation Chair and Stone; the saddle, helmet and breastplate used by Henry V. at the Battle of Agincourt; the lengthy tomb of that King Edward, whom you know was called "Longshanks"; the window placed there by our Sunday Schools to the memory of John Bunyan; and a lot of other things that you will all see and linger over, and learn to love as I do, some day.

How I should enjoy showing a party of my Grandchildren some of my favourite nooks in the Abbey. You must let me know when you are

going to make that most wonderful of journeys, your first trip to London, and I will try to meet you at Westminster; only don't all come at once.

If any of you have already been, will you write and tell me what pleased you most there, and what you will remember the longest, and want to see the first on your next visit? If you have not yet been, tell me what you hope to see when you do go. A prize for the best answers.

They say "extremes meet" sometimes, don't they? Well, you will see amongst the Royal tombs in the Abbey a stone cradle and figure of a little Princess, who died when she was only three days old, and if you look on the ground near what is called "The Poets' Corner," you will see the grave of Thomas Parr, who lived to be 152 years of age. I always have a peep at this, especially since I have been a Grandfather, and think to myself, "What a fine old Grandfather he would have made, wouldn't he?"

I wish I could tell you about the feeling that always comes over me in the Abbey, of deep thankfulness to God, for allowing so many good men to live, and for all the influence most of them have had over our beloved land. For without the lives behind those names, that are so thick around that wonderful Church, this Britain of ours would have been a very different place from what it is to-day. Shall we, as we grow older, try to follow in their footsteps, and make up our minds to be worthy of all that they have done for us?

A dear little old lady, whom I loved right well, often used to say to me when I was a boy:—

"Great men *MAY* be good
Good men *MUST* be great."

and I have never forgotten it. Although you and I may never perhaps be great as the world counts greatness, never famous enough to be buried in the stately Abbey, yet, by the help of One, who is far mightier than the mightiest of the dead, we can at least be good, then Jesus Christ Himself will make us great.

And we can all do something to send the story of our Saviour's love to our own special Continent of South America. Have you started to do this yet? If not, DO IT NOW.

Your affectionate

GRANDFATHER.

P.S.—Look at the foot of the opposite page.

Our Prayer Circles.

OUR CONFIDENCE.

This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desire of Him.

WE have been greatly encouraged by the many gifts which have reached the office from new friends since the appeal contained in our last issue was sent out, and we doubt not that your prayers have much to do with the measure of response there has been so far. We are still very far short of the total amount required, and ask that you will continue to make this matter one of special and persistent prayer, for without adequate financial support the work cannot make that progress which we so earnestly desire.

Very little news has reached us from the Argentine recently, beyond the fact that the weather has been very hot and trying. There is scarcely anything in the way of novelty in the work there, so that it is difficult to write interesting reports, and the Missionaries need special grace to keep plodding away day after day performing the common tasks of life with very little to encourage and stimulate. These are the days of patient sowing, but will surely be followed by the time of reaping, and we pray that you will uphold the hands of all the workers there who are seeking to become messengers of life to these people.

In Brazil the work is being pushed forward vigorously, and at almost every station there are indications of blessing. One of the most important calls for prayer in relation to that section is on behalf of the converts, that they may be enabled to stand firm in their new-found faith amidst the temptations which surround them.

Having grown up in such evil surroundings, without knowing anything about *pure* religion, they are in greater danger of becoming a prey to temptation than we are perhaps aware. Let us have a share in helping them to "grow in grace."

The work in Peru must of necessity suffer to some extent in consequence of the recent changes in the allocation of some of the Missionaries, but we would ask you to pray that they may each be enabled to adapt themselves quickly to the new circumstances and that the ultimate outcome may be for the progress of Christ's Kingdom. Mr. and Mrs. Ritchie would be glad of your prayers as they again take up their duties in Lima after furlough, and Mr. and Mrs. Foster would be helped by your remembrance now that they are stationed amongst the Indians on the farm at Urco.

From the pioneer workers to the Putumayo region we have received a number of letters, written from the various points of call on the way, and in each of them they have been able to record answers to prayer—difficulties overcome, kindnesses shown by officials, protection amidst dangers, and in every way God has given them good success during the early stages of their journey. This is no doubt largely due to the volume of prayer which has been ascending to God on their behalf, and we cannot do less than join in thanksgiving for such evident answers, while we continue to bear them up in prayer and faith. They are now reaching that part of the journey during which they will most need Divine guidance and protection, and we are sure you will not fail them.

CHATS WITH THE CHILDREN.

ANSWER TO TRIANGLE COMPETITION IN THE FEBRUARY NUMBER.

Whichever O you select, there are two ways of going (twice two are four). Whichever U you select there are two ways (twice four are eight) and so on to the end. Each letter in order from S downwards may be reached in 2, 4, 8, 16, 32, etc., ways. Therefore as there are 11 lines or steps in all from S downwards, you must multiply

eleven 2's together, and the result is the answer to the puzzle—2,048.

Kathleen Mitchell (Bradford), gives the answer quite right and so gets the prize.

I am grateful to Ted Leader (Oxhey) for the gift of some foreign stamps. Now I want some more, please.

GRANDFATHER.

Surely we may thank God and take Courage !

3N January of this year various enthusiastic Secretaries of the Y.M.C.A.'s in the capital cities of South America, emboldened by the success of a previous smaller camp, arranged an encampment at Piriapolis, a beautiful spot on the Uruguayan coast. It was attended by eager students from Brazil, Chile, Argentina, and Uruguay, but what is more astonishing, the various Governments seemed to vie with one another in showing their practical sympathy. Goods bought in Buenos Aires were allowed into Uruguay duty free, the Government practically giving the whole equipment of tents, etc., from military stores, while Chile, Argentina, and Brazil paid the fares of about a hundred students! The spiritual results have been inspiring, and who can tell the outcome of all the prayer for those bright young men, or of the personal work done among them day by day? Surely the movement for which we have prayed so long has commenced. Are we willing, ready, sufficiently in touch with its needs, to help it forward? If these enthusiastic students are won for Christ, they will run well, and further than we foreigners can hope to do. Let us not give them time to be bewitched by any other influence.

**Out of the population of 20,000,000 of Brazil, not more than
20,000 profess the Evangelical faith.
ONE in ONE THOUSAND. What of the remaining 999?**

Who will Help Us?

MS R. MILLHAM writes from Lima, Peru, telling of the wonderful opportunities of the Gospel Press in that city, in conjunction with the free postal system which enables us to circulate our little Gospel paper. "El Herald," freely throughout the country. But he calls attention to the difficulty under which the work is labouring through lack of means to utilize the electric power with which the city is supplied.

At present our machine is being laboriously worked by hand, which in that climate is a most exhausting labour; and our brother begs us to try to send him a small 3 h.p. electric motor, which would drive this large press, and enable him to do a very much larger amount of work. He estimates the cost of this, including freight and duty, etc., at about £25.

We are confident that there are many friends in the homeland who would be glad to share with our brother in this great ministry of the printed page, and who would be glad to help him to secure the small motor for which he appeals.

He also points out what a boon and a saving of time a typewriter would prove in preparing matter for the press, and in the large correspondence with all parts of the country which the publication of this Gospel paper involves.

Who will come to our brother's help and send him, or share in sending him, a typewriter?

The Secretary will be most happy to supply any particulars about these needs, or to receive contributions towards them.

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6 Mrs. Buxton	0	5	0
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Per Mr. E. Hogg, Larkhall.			
9245 Mrs. Marshall	0	2	5
Per Mr. G. H. Steveni, West Kirby			
1999 Miss Robson	1	0	0
Field Acknowledgments.			
BRAZIL.			
1917 Miss Bell	10	0	0
8 M. Bernard	20	0	0
9 Mr. & Mrs. A. A. Davis	50	0	0
1920 C. D. E.	\$400	00	00
Total for Putumayo Fund £325 8 3			
Total for other E.U.S.A. work £1,962 2 1			

Form of Bequest to the Evangelical Union of South America.

I give and bequeath to the Evangelical Union of South America, 8 & 9, Essex Street, Strand, London, W.C., the sum of (Name amount in writing) Pounds Sterling, free of death duties, to be used for the purposes of the said Mission, and I declare that the receipt of the Treasurer, or other proper officer for the time being of said Mission, shall be a sufficient discharge for the said legacy.

2 6/14

